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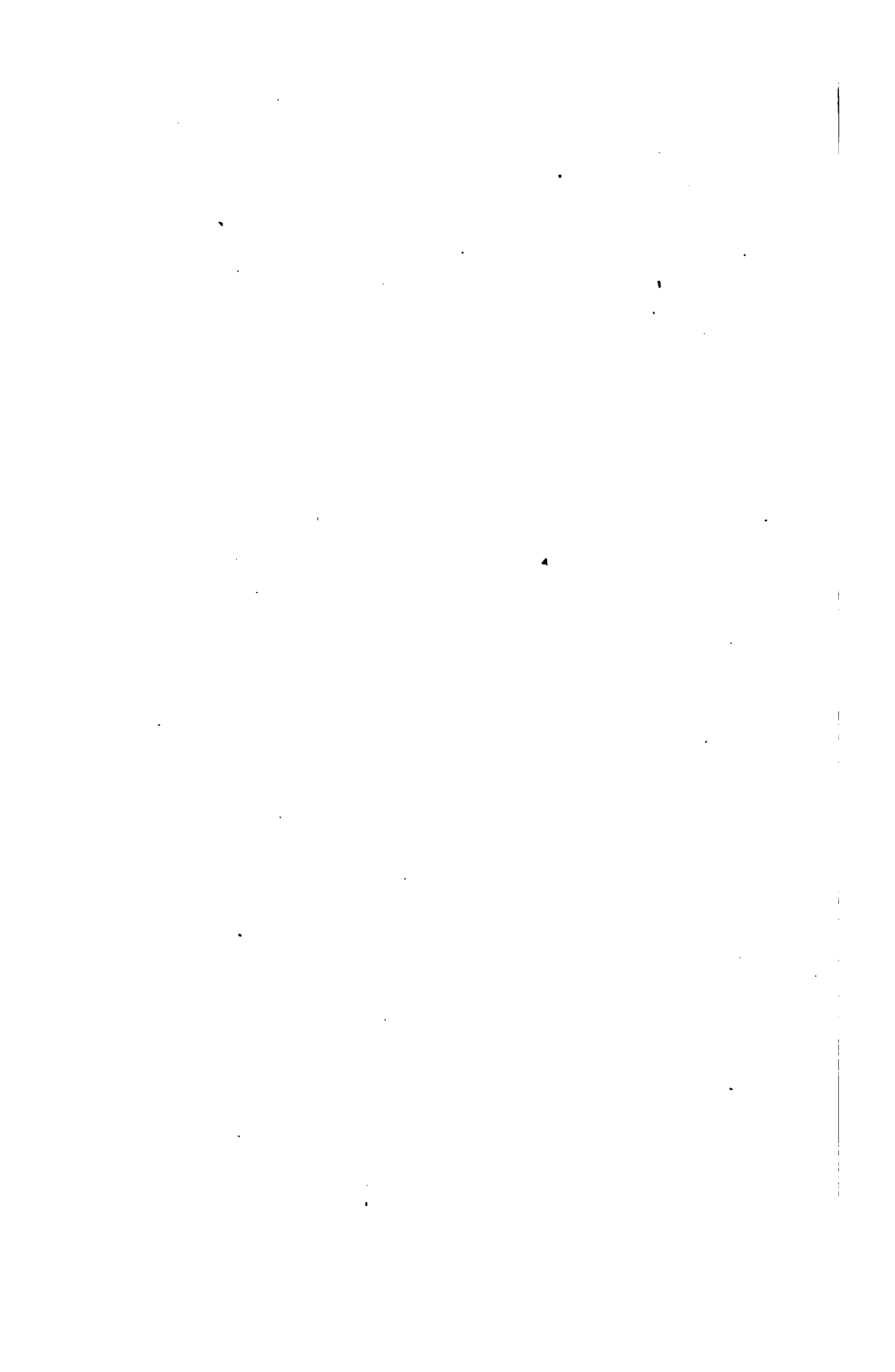
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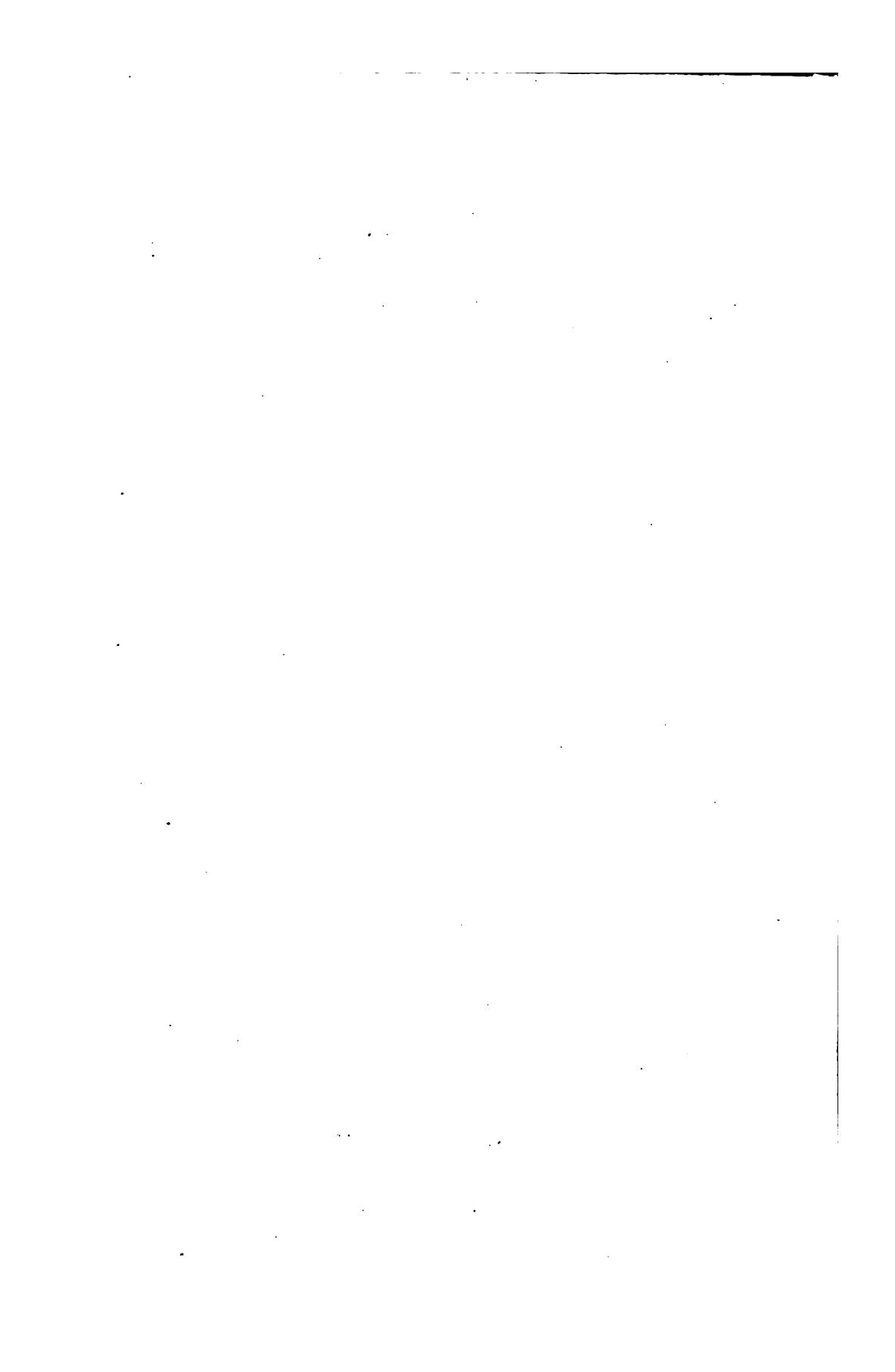
*C. DONOVAN.*



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POPE ALEX<sup>TH</sup> THE SIXTH



LUTHER



MELANCTHON

A HANDBOOK  
OF  
PHRENOLOGY.

BY  
C. DONOVAN,  
PROFESSIONAL PHRENOLOGIST, DOCTOR OF PHILOSOPHY,  
FELLOW OF THE ETHNOLOGICAL SOCIETY, ETC.

WITH ILLUSTRATIONS.

"No pursuit can make any material progress till Science is brought to bear upon it. We have seen many arts alumber for centuries, but from the moment that Science has touched them with her magic wand they have sprung forward and taken strides which amaze and astound the beholders."

*Prince Albert.*



LONDON:  
LONGMANS, GREEN, READER, AND DYER.  
1870.

265. i. 171.



LONDON:  
PRINTED BY JAS. WADE,  
TAVISTOCK STREET, COVENT GARDEN.

TO HIS PUPIL,  
MRS. FLORA M. E. WILSON,  
*This Volume*  
IS DEDICATED,  
AS A TRIBUTE OF RESPECT AND ESTEEM,  
BY  
THE AUTHOR.



## P R E F A C E.

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THIS book is written with the view of making Phrenology comprehensible, particularly in its theory, to the plainest intellect—even to that of the reading child. Hence there is as moderate an introduction as possible of technical or learned terms. The Author's leading desire is to prevent people from hastening to the more practical part of the Science without a due consideration of its principles, which are the more valuable part, inasmuch as they intimate to us the wisdom and will of the Deity as displayed in the constitution of the human mind.

As regards the art of deducing moral and intellectual character from the way in which the Brain is organised, it may be well to make a few observations at starting.

The size of the Head is an important question. An adult male Head of only nineteen inches circumference is utterly incapacitated for any bread-earning occupation. Even twenty inches circumference necessitates a very low order of mind, if above idiocy. Twenty-one inches round is the lowest measurement compatible with normality of mind, but the power is of an humble kind, even if the Head be well formed and the temperament active. So far circumference, and therefore size, of Brain is a reliable guide. Twenty-one inches and a half for a full-grown adult is an humble measurement, and is incompatible with much energy and efficiency in any of the learned professions. A circumference of twenty-two, twenty-three, and twenty-four inches is fully compatible with mental efficiency. Occasionally a Head twenty-five inches round may be met, but this is very rare. Circumference of Head has nothing to do with the moral character. Then as to lateral, coronal, and longitudinal measurement, there are decided rules. Narrow heads lack energy. Wide heads have too much energy. Heads deficient in coronal

height as compared with their width are unfavourably organised as regards innate morality.

The various forms of the Head have their significance, which has to be studied. Some forms are very self-declaring on their leading points, and some are very obscure. Very large Organs and very small are readily discovered. It is where the Organs are neither large nor small that the difficulties arise, and that man becomes, to a great extent, the creature of education and external circumstances.

Thus the professional Phrenologist, who has to judge people out of hand, has much to guide him—much to enable him to prove that the Brain is the sole mental Organ; and that its size and form go a long way to determine the natural dispositions and intellectual capacities. How far he can go into the interior—the nicer points of character—will depend on his skill and experience.

But be the professional Phrenologist's skill what it may, it has its limits. The best physician seeks for information which the patient or his friends only can give; and the best judge of a horse requires a trial and a warranty. It is the same with the Phrenologist. There is much which he sees at once—much that he would require time to study and discover. "No art is to be censured for not teaching more than falls within its province, and, indeed, more than can be taught by any art."—*Archbishop Whately*.

As to Anti-Phrenologists, the doctrines in question assume to be founded on facts, and no one who has not qualified himself to test such facts by actual experiment is competent to question them. Phrenology has no rival theory. There is no other doctrine of Mind and Brain with which it can be compared. And so with opponents it is "Hobson's choice"—that or nothing.

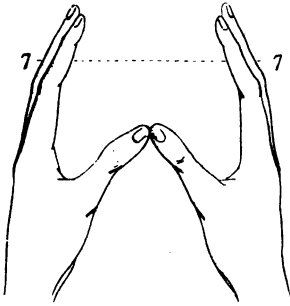
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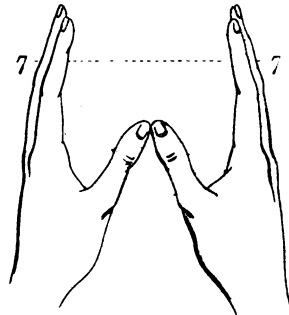
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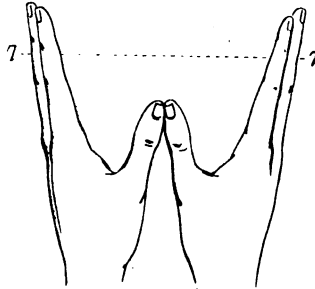
SECRETIVENESS.



*Small*



*Full*



*Very Large*



*Close*



*Full*



*Wide*

EYES.







PERCEPTIVES.



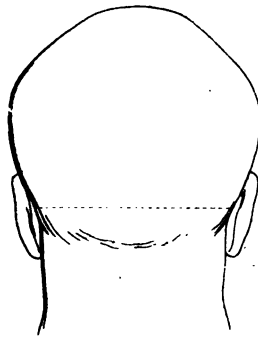
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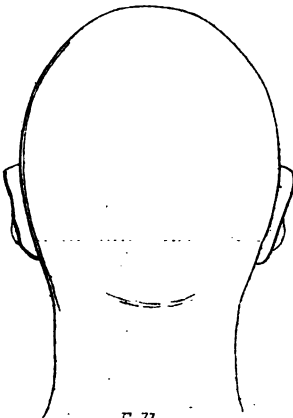
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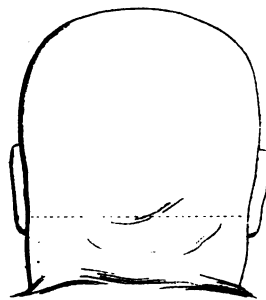
*Large. Per. & Ref.*



*Moderate*



*Full*



*Very Large*

CEREBELLUM.

AMATIVENESS

# HANDBOOK OF PHRENOLOGY.

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## CHAPTER I.

### THE MENTAL FACULTIES.

MENTAL SCIENCE consists of knowledge of the Primary Faculties or original elementary principles which compose THE MENTAL SYSTEM as common to all mankind. These being ascertained and their functions known, the plan or design on which the mental edifice is constructed by its Divine Author is comprehended.

A MENTAL FACULTY is the product, not of Art, but of Nature. It is an inborn peremptory impulse to act in a certain way; and though an individual man may not feel such impulse, it is nevertheless proper to the race.

It is all the more necessary that the student of Phrenology should form an exact comprehension of what it is that constitutes a Mental Faculty, because the term Faculty is, in ordinary language, used in several senses, and particularly as convertible with talent, capacity, ability for this or that art or accomplishment, a sense in which the word never is used in this science.

In PHRENOLOGY this term is applied to each and all of THE MENTAL PRINCIPLES; to the animal and the moral feelings, as well as to the intellectual capabilities. It has a similar import to what "Element" has in Chymistry, or "Planet" in Astronomy.

It is impossible to carry on self-study or examination without a tolerably correct knowledge of each particular Faculty.

Students of Mental Science on the old systems did not know what a Mental Faculty really is. They did not know that it operates by means of an Organ, and that it is strong or weak according to the condition of its Organ. Hence the endless divisions between the different schools of Mental Science; differences which in Phrenology are impossible, because the whole system is laid down on a definite plan which each student comprehends alike.

The list of the Mental Faculties adopted in Phrenology will doubtless be enlarged, but such enlargement and additions will in no way disturb their existing classification. The system will remain the same however enlarged the list of the Faculties may become. In this respect it resembles Astronomy, in which new planets are discovered without any disturbance of the system. The following is a list of the Mental Faculties at present recognised, in their proper classification.

#### CLASSIFICATION OF THE MENTAL FACULTIES.

##### ANIMAL FACULTIES.

1. Amativeness.
2. Philoprogenitiveness.
3. Inhabitiveness or Concentrativeness.
4. Adhesiveness.
5. Combativeness.
6. Destructiveness.
7. Secretiveness.
8. Acquisitiveness.
9. Constructiveness.
10. Alimentiveness.

##### MORAL FACULTIES.

11. Self-Esteem.
12. Love of Approbation.
13. Caution.
14. Sympathy.
15. Veneration.
16. Firmness.
17. Conscientiousness.
18. Hope.
19. Faith.

##### 20. Ideality.

##### 21. Imitation.

##### INTELLECTUAL FACULTIES.

###### Perceptive.

22. Individuality.
23. Form.
24. Size.
25. Weight.
26. Colour.
27. Order.
28. Number.
29. Locality.
30. Eventuality.
31. Time.
32. Tune.
33. Language.

##### INTELLECTUAL FACULTIES.

###### Reflective.

34. Comparison.
35. Causality.
36. Congruity.

This is an exposition of the Mental Faculties as common to all mankind of every race and climate. All men are constituted on one and the same plan, not a Faculty more nor less from the lowest Mental type to the highest.

What, then, makes the difference in Mental structure, not only between nations and races, but between individuals of the same race? The answer is, that though all mankind are formed on the same plan, yet the physical conditions of Mental power, like the Bodily Organs, are liable to assume different degrees of development, so that no two persons are identical in Mental conformation, notwithstanding their general resemblance. Thus the Bodily and the Mental systems are subjected to laws of growth and development: both depend on physical conditions, which may be strong or weak in individuals. Thus we find a law of organisation affecting the Mental system equally with the Bodily; a new subject of consideration in the study of mankind.

Our forefathers knew little or nothing of the Brain and its functions and laws. They did not know that a certain quantity of Brain is as indispensable to the performance of the Mental functions as a certain quantity of Lungs is to proper breathing, or as a certain quantity of muscle to proper locomotion. They did not know that the Brain is the necessary medium and Organ of the Mental system; and that its size and form are as indispensable to the proper performance of its functions as are the size and form of the Lungs and the other Bodily Organs to the proper performance of their functions.

They did not know that idiocy results from an insufficient development of Brain, that an adult male Brain being only nineteen inches in circumference necessitates Mental imbecility, and that all deviations from the normal shape of the Brain necessitate corresponding Mental peculiarities.

The discoveries of Drs. Gall and Spurzheim have brought to light the following facts:—

1st. "That the Brain is the exclusive Organ, medium, and physical condition of each and all of the Mental Faculties."

2nd. "That the Brain is a collection of the separate Organs of

the Mental Faculties, each Faculty having its proper Organ, composed of Brain matter, contained in the skull."

3rd. "That the Brain, as a whole—and also its separate organs—is subject to a law of size affecting its functional vigour."

For example, an adult male Brain of a person of ordinary size, must, in order to possess any Mental efficiency measure twenty-one inches in circumference where the hat touches. In persons of very small size, twenty inches may suffice; but a circumference of twenty-one inches is necessary for the production of even very moderate Mental power.

The largest circumference usually seen is twenty-four inches. Beyond this size Mental health becomes very doubtful.

The diminutive Brains—say of nineteen inches and less—have been checked in development by causes operating before birth, and have probably too little moisture, while the larger brains over twenty-four inches have too much moisture.

Size is a measure of power in all things, other conditions of power being duly taken into account. The magnetic force is greater or less in one loadstone than another in proportion to the bulk of each. The largest Brain will have the greatest power, if equally well formed and temperamentated with smaller Brains. The form, the width, height, length of Brain exercise great influence on its working power. Educational influences operate powerfully, but they do not supersede size and form of brain.

The medium circumference of the adult male Brain is twenty-two inches and a half. Heads of twenty-one inches circumference, or even twenty inches and a half, are to be met with, but they have no power. They are to be found among grooms and jockeys perhaps, but in any position they are good for little. Most efficient heads are twenty-two to twenty-three inches round. Twenty-four inches is the largest circumference usually seen.

Mere size of head decides only force of Brain power where it prevails. It does not decide special mental characteristics. A

very badly made head may be of full circumference. It may want height, width, length, and form, so that circumference must be taken as a test of mental force, and this only with many qualifications. Still, size of Brain is a measure of power—*i.e.*, size as estimated by circumference, other conditions of power, such as height, width, length, and temperament, being duly taken into account.

The female head is one inch less in circumference than the male. Efficient female heads twenty-one inches round are commonly seen, but seldom of twenty inches. The highest desirable circumference of the female head is twenty-two inches and a half. Beyond this it usually happens that the character approximates to masculinity.

The head of a male infant at birth is twelve inches in circumference, or nearly; at three months it is fourteen inches; at six months, fifteen inches; at twelve months, seventeen inches. The increase is very gradual up to four and five years. At six years it is about nineteen inches; at eight and nine, twenty inches. From this period it increases slowly, till at fifteen or sixteen it reaches twenty-one inches. At full manhood—say twenty-one years—it varies from twenty-one to twenty-three inches, or at most twenty-four. Very seldom indeed is the head known to grow to twenty-five inches, and then it becomes defective in coronal height. Twenty-six inches circumference is sure to be associated with disease of Brain, aggravated as it exceeds this.

Cases have been seen in which the Brain was thirty-two to thirty-four inches round, but in each case idiocy and hydrocephaly exists. The width of the adult male head from side to side, just over the ears, varies little from six inches. In height from the opening of the ear the head should be the same as its width. Low moral heads are deficient from a quarter of an inch to an inch in coronal elevation. The proper height from the opening of the ear to the vertical point at top, in properly-developed heads, is the same as the width. In length the head should exceed its width by one-third. If the head be six inches wide it



should be eight inches long from "Individuality" to "Philoprogenitiveness."

It is not easy to convey in words an idea of Form. The Brain is a sphere, compressed at the sides so as to produce greater length than width or height. It should have no absolutely flat parts, but should preserve a curve all through. Viewed from the front, the head denuded of hair should present a Saxon arch, or rather a series of arches as it advances to the forehead. Nature has meaning in her forms. Is there not a certain form allotted to every organ, external and internal, of the body? and is the organ of the Mind to be exempt from this law? Is there not a well-formed foot, ankle, knee, chest, neck, arm, each performing its functions perfectly, and shall there be no such thing as a well-formed head? Who would admire a flat foot, or expect it to perform its functions equally well with a properly-arched one? Nay, are not eyes, mouth, nose, teeth subjected to a law of Form? What do we mean when we talk of an ill-made man, or of an ugly or ill-formed face? Does beauty end with the eyebrow? Has the head no beauty and no ugliness? If the limbs be ill-shaped will there not be proportionate want of functional power? If the lungs be small and ill-formed will there not be defect of breathing power; and so on of every other organ? The size and form of the head constitute the size and form of the indwelling mind—small head, small mind, ill-made head, ill-made mind. Education has no doubt great power when it works with Nature, and but little power when it works against it.

There are several types of the head. There is

The physical labour type, or that of the heavy workman.

The active labour type, or that of the soldier.

The Commercial type.

The Mechanical type.

The Artistic type.

The Literary type, and

The Philosophic type.

Then come the female types, fewer in number, and to be estimated according as they approach to or depart from the male type, but differing essentially from this type.

Each of these types has its proper form, more or less marked.

The physical labour type partakes of the form of body best adapted to such work. It is large at the base and rather short of coronal height. This makes the draught-horse man. The active labour type is of lighter material. The strength of the Commercial man is in "Acquisitiveness" and "Secretiveness." The Mechanical and artistic types have good Perceptiveness, with good "Constructiveness." The Literary and philosophic types determine in front and in the coronal region.

The sub-types and the mixed types are very numerous.

For many ages the various forms of the human head and their corresponding effects escaped discernment. A blind credulity believed that all mankind were born alike in dispositions and talents—that is, with like capabilities—and gave to education and external influences all power to decide subsequent difference in character and talents. It would have been just as rational to ascribe differences in height, strength, and activity to post-natal causes; yet so it was, and to the non-Phrenological world so it is.

This idea of the mental sameness of individuals is thus clearly expressed in *Robertson's History of America*, Vol. II., pp. 209 and 210:—

"After contemplating the rude American tribes in such various lights, after taking a view of their customs and manners from so many different stations, nothing remains but to form a general estimate of their characters compared with that of more polished nations. A human being, as he comes originally from the hand of Nature, is everywhere the same. At his first appearance in the state of infancy, whether among the rudest savages or the most civilised nation, we can discern no quality which marks any distinction or superiority. The capacity for improvement seems to be the same, and the talents he may

afterwards acquire, as well as the virtues he may be made capable of exercising, depend in a great measure on the state of society in which he is placed. To this state his mind naturally accommodates itself, and from it receives discipline and culture. In proportion to the wants which it (society) accustoms a human being to feel, and the functions in which these engage him, his intellectual powers are called forth. According to the connections which it establishes between him and the rest of his species, the affections of his heart are exerted. It is only by attending to this great principle that we can discover what is the character of man in every different period of his progress."

This opinion may be supposed to be antiquated, but we find it repeated in a modern work, *Buckle's History of Civilisation*, thus:—

"The child born in a civilised land is not likely as such to be superior to one born among barbarians, and the difference which ensues between the acts of the two children will be caused, so far as we know, solely by the pressure of external circumstances, by which I mean the surrounding opinions, knowledge, associations—in a word, the entire mental atmosphere in which the two children are respectively nurtured."

We have here the clear expression of an opinion which still prevails among the majority of even well-educated people in this country. Only now it is beginning to be acknowledged that the Brain is exclusively the Mental Organ, and that like all organs it is subjected to laws of size and form, and that these laws, or rather the manner in which they prevail, are measures of Mental Power. But in defiance of this now recognised truth people still believe in the schoolmaster, and the professions are crowded with miserably incompetent men, to their own great injury and the injury of society.

The form of the head, as a complex organ, must ever depend on the manner in which its organs are developed. If the organs at the base of the Brain be large, out of proportion to the coronal and the anterior organs, the head will be wide and low, and will belong to the physical labour type. If the growth

of the Brain determine to the top and the front, we get the moral dispositions, and the scientific proclivities so necessary in the higher pursuits of life.

The physical labour type of head, though it may be deficient in coronal height, is not considered morally low so long as it is kept at its proper work. It is to be found in every class, and it becomes dangerous only when well fed and little worked, or when pressed by unfavourable circumstances.

All eccentric forms of the head, all wide deviations from the normal measurements, are bad in proportion to the deviations. When an Organ grows to an unduly large size it robs one or more of the adjacent Organs of their due proportion, and violates harmony.

Thus a very wide head assumes a round shape and wants length. A very high head, much developed at the top, robs the basilar region. Very large Perceptive Organs usually detract from Reflective power, and very large Reflective Organs cause want of Perceptive activity.

Malformations of head there will be, and with them Malformation of Mind, and proneness to insanity, as well as to the several vices. These are evils inseparable from Mal-organisation. As there are cripples in body, and ill-made persons, so will there be crippled and ill-formed brains. A new field of observation has been opened to the student of man by the discovery of the functions and material laws of the Brain. For the first time since man's creation, that part in which his Mental Nature is printed by the Hand Divine is now unfolded to view. The Mental constitution of man, as a subject of study, is at once taken from the domain of the Metaphysician, and brought within that of the Physiologist. And as regards man, the individual, so long out of the province of scientific investigation, he is no longer concealed by a mist of ignorance. He is made to appear as he is, and to avow the plain truth concerning his particular Mental characteristics. Be he good or bad, or between the two, he can no longer be the one and pass for the other. The eye of Science is upon him, and what he is, that he must appear.

The manner in which the Mental Organs are placed demands attention.

All the Organs which man possesses in common with the lower creatures are placed in the base of the Brain all round, with the exception of "Caution." The feelings of "Self-Esteem," "Love of Approbation," and "Firmness" are probably not peculiar to man; but it is not necessary to insist on this point. Indeed, it is possible that, in a degree, every Faculty given to man is felt by the creatures that approximate nearest to humanity. The height to which this animal layer of Faculties extends is about three inches from the opening of the ear. The Perceptive Organs may all be allowed, even including "Number," to the lower animals.

The Organs of the Domestic and Social Faculties lie at the back of the head. Those of the Self-Defensive and Commercial have their place at the sides. The Moral and Religious Organs occupy the top or coronal region of the head; the Intellectual form the forehead.

These Organs are grouped together according to their relations and associations. The three classes compose a proportionate whole—base, coronal, and frontal, giving foundation and superstructure, pleasing even to the uneducated eye to behold.

Of the Animal Faculties it must be kept in mind that they are devoid of any self-directing power—i.e., of any intellectual quality for their own government and guidance. They are blind appetites causing wants and desires, and more or less uneasiness or pain till such want is satisfied, but receiving all light, all knowledge of external things, or of their own existence, from the Intellect alone.

Yet from these blind instincts most of our pleasures spring. From these we receive many of our impulses, appetites, desires, and enjoyments. They urge us on to action, exertion, industry, and, guided by Intellect, constitute the happiness of our lives. Another class of pleasures results from the moral and religious emotions, which are the modifiers of the animal appetites. These cheer and elevate, and intimate to man the higher

purposes of his existence. Why they fail to perform their assigned offices in so many nations, and in so many individuals in the most civilised nations, remains to be seen. The blindness ascribed to the Animal Faculties is equally true of the Moral. They give desires, but depend on the intellect for direction.

It may be asked, Is there not some principle, some power, something, that operates in the production of the Mental Faculties independently of organisation, yet co-operating with it? Is not, in short, the Mind immaterial? To this question the reply is, Whatever the Mental principle may be, it is inseparable in this life from material organisation and the laws that govern organisation. An adult male head, only nineteen inches round, is hopelessly associated with idiocy, more or less aggravated. And thus mind is intimately allied with matter.

## CHAPTER II.

## THE FUNCTIONS OF THE MENTAL FACULTIES.

WE turn now to the study of the functions of the Mental Faculties, each of which should be familiarly known, else no progress can be made in practical Phrenology.

The first ten belong to the class Animal; for man possesses them in common with the lower creatures.

These Faculties are the great incentives to action; and yet they are but blind instincts, urging to action by causing a sense of uneasiness, which their satisfaction alone can remove. The first to be considered form the Social and Domestic group. These are "Amativeness," "Philoprogenitiveness," "Inhabitiveness," and "Adhesiveness."

## AMATIVENESS.

Amativeness originates in the cerebellum, an organ distinct from the Brain proper. It is the source of the conjugal instinct, and assumes its functional vigour at the age of puberty. The following passage from Lord Lytton's *Zanoni* serves as an excellent illustration of the office of this Faculty:—"What a twofold shape there is in love! If we examine it coarsely—if we look but on its fleshly ties—its enjoyment of a moment—its turbulent fever and its dull reaction—how strange it seems that this passion should be the supreme mover of the world—that it is this which has dictated the greatest sacrifices, and influenced all societies in all times—that to this the loftiest and loveliest genius has ever consecrated its devotion—that but for love there were no civilisation, no music, no poetry, no beauty, no life beyond the brutes!" This passage is very poetic, and it shoots a little beyond the mark, but it has truth enough in it for our purpose.

## PHILOPROGENITIVENESS.

This organ is seated in the Brain proper, and forms the extremity of the posterior lobe.

In it originates the sense of parental attachment, and that interest which children excite in ordinary minds.

Again a quotation offers itself to our hand, and its aptness will excuse its use.

"First about a man, after his communion with Heaven, is formed the helpmate, even as himself, the wife of his vows and his affections. Next of these concentric circles radiating widely in circumference, wheel in wheel and world in world, come the band of children.

"A tender nest of soft young hearts, each to be separately studied, a curious flock of minds to be severally tamed and tutored.

"And a man blessed with these hath made his own society. He is independent of the world, hanging on his friends more loosely, for little faces round his hearth are enough for him. If he seek others it is for the sake of these, and less for his own pleasure.

"What companionship so sweet? yea, who can teach so well as these pure intellects and bright unsullied hearts? What voice so musical as theirs? what visions of elegance so comely? what thoughts and holy prayers can others cause like these? If ye court society for pastime, what happier recreation than a nursling? Its winning ways, its prattling tongue, its innocence, and its mirth. If ye court society for good, how fair a field is here, to guide these souls to God and multiply oneself for Heaven!"—*Tupper*.

## INHABITIVENESS OR CONCENTRATIVENESS.

There is no animal without its home. Even those which appear most to wander, as in the case of certain birds, find their way to a nightly dwelling-place. The nomadic tribes, the wandering Arabs, and the gipsies are the creatures of circumstance, but even these possess their homes.

Persons with a good share of this feeling are fond of



having a garden to cultivate and raise flowers. They love digging and laying out ground, they nurse it, feed it, educate it. When this enjoyment is excluded, as in a city, a flower-pot is made to do representative duty. This instinct is the basis of patriotism, and, like all the instinctive feelings, it is very apt to degenerate into a vice by narrowing the mind, and producing an irrational love for one's native place, and a feeling of hostility towards the inhabitants of other countries. As an instinct it is good, as a principle bad. A very moderate state of this feeling is apt to give rise to a restless and unsettled state and frequent removal. The place inhabited has always many faults, that in expectation many charms. In addition to the effect of this Faculty in causing love of home and of country, it tends to bind men together by a tie which comes into operation under certain circumstances, such as absence from one's native country. Hence persons who would pass each other by with indifference in their native place would often meet abroad with friendly feelings when such an attraction may be most needed, and when no other could supply its place.

Sometimes "Inhabitiveness" is called "Concentrativeness." To inhabit is in a sense to concentrate, but this is not the sense in which the term "Concentrativeness" is used. It implies the power to fix attention on a subject needing study and thought, such as a mathematical problem, or a continuous discourse or argument. Persons deficient in this power are versatile, changeable, wandering from subject to subject—"to one thing constant never," and are most impatient of long application to any study. Such certainly seems to be the case with persons in whom this part of the Brain is feebly developed. They cannot dwell long on any topic of discourse, nor in any place. This, at least, is their tendency.

But this posterior lobe of the Brain has an under as well as upper surface of convoluted Brain matter overlying the cerebellum, and of whose functions nothing is as yet known. It may be that there are underlying organs affecting this part of the head, causing more or less elevation, but in the absence of all knowledge

on this point speculation is useless. "Inhabitiveness" is certainly a natural instinct, but whether or not the smallness of its organ may cause defective "Concentrativeness," or whether these are different organs, is at present a matter of doubt.

#### ADHESIVENESS.

This Faculty causes communities, associations, society among men.

Where it is feebly developed it tends to produce a lonely and solitary disposition. It is indispensable to civilisation, which cannot advance much among people not prone to friendly alliance and co-operation.

To this Faculty men owe the sense of friendship to their kind and to individuals. It may or may not be identical with the feeling that gives attachment to dogs, horses, and pets. It lies at either side of "Inhabitiveness," and where well developed gives a fulness to this region.

From these organs we derive love conjugal, love parental, love patriotic, and love personal. How important, then, is the consideration of this region of the Brain, the region of the domestic virtues!

It is this that gives tenderness, womanly gentleness, social attachment, attachment to home, to children, to friends. In a well-made head there is plenty of posterior lobe, plenty of posterior projection of Brain. The straight, wall-backed head belongs to men of an inferior order; and as to women, the woman without plenty of posterior lobe is not of the right sort. She may be a lady, but a true woman she is not.

## CHAPTER III.

## THE PROTECTIVE GROUP.

WE now come to the sides of the head—to the Organs that may be called repulsive, in contradistinction to the preceding group, which is evidently attractive.

Apart from man as an enemy there is much to combat, many difficulties to contend with, many dangers to cope with and to forcibly resist, and many occasions on which to use disguise and concealment. In relation to such things, man is endowed with corresponding Faculties. In common with the merely animal class he is a Combative, a Destructive, and a Secretive being.

## COMBATIVENESS

Implies opposition towards anything that demands resistance, whether of a physical or a moral nature. It is well symbolised by a shield. As the exercise of every Faculty is a source of enjoyment, an active share of this feeling tends to give pleasure in contending with difficulties, and in taking up arms against a host of troubles. A biographer of the eminent Lord Bolingbroke describes him as being “formed by Nature to delight in struggling with obstacles, and as having spent his happiest hours in the conflict of politics, and battling with storms of his own raising.” Such is the condition of the very combative and not highly organised man.

In Phrenology, Combateness means, if not absolute courage, the animal condition of courage; but it is not easy to see where Combateness ends, and its next neighbour, “Destructiveness,” begins. Life is not inaptly termed a battle, in which one often has occasion to oppose, contend, defend, or be overcome. There are many persons, even in the most civilised society, to whom a life of total peace and quietness would be as a waveless sea or

a windless atmosphere. Even the pacific animals have their amicable contests, competitions, and mimic fights. What are our Law Courts but moral "rings," in which men pummel each other by deputy? Man was not made for perfect concord and harmony. He is a warlike being, and is fitted by his mental nature for the position in which he is placed. "In a state of total peace," says Lord Kames, "men would become as timid as hares. Courage, heroism, firmness, love of glory, self-respect, sympathy with suffering, and even reason itself would be useless."

We are surrounded by opposing and antagonistic influences—of life to death, of action to rest, of cold to heat, of day to night, of attraction to repulsion, of growth to decay, of beauty to deformity, of health to disease, of sleep to wakefulness, of creed to creed, of nation to nation, of individual to individual, of good to evil—on all hands opposing forces. Life is a continual fight, and we are made for it.

#### DESTRUCTIVENESS.

As a flesh-eating animal man must kill. Apart from this necessity, formidable animals, great and small, must be destroyed. Destructiveness in man is in relation to a like principle in the outer world. A non-destructive creature that could not oppose force to force for its protection could have but a permissive existence. Man has even against his own species, as yet, to carry on war. The time may come when war will cease, but at present it seems very remote.

There is no Faculty whose full development tends more to give energy, love of action, force of character, fire, spirit, main-spring than this; and yet it is compatible with a humane and peaceful disposition. It is as the sword which lies in its sheath till necessity draws it forth.

In no way is the Destructive principle in man more obviously exhibited than by the pleasure found in killing what is called game. From the king to the peasant this instinct prevails. A glorious day's sport is that in which ever so many deer, hares,

pheasants, &c., are brought down by his Majesty, his Royal Highness, his Lordship. They do not want the flesh of these creatures for food. The pleasure consists in skilful killing. Such destruction of time and of animal life will yet be looked on with anything but respect.

It sounds rather oddly to attribute large "Destructiveness" to a lady; but the fair sex have their proper sphere of exercise for this Faculty. It gives them life and spirit, and love of exertion.

A lady once protested against having large "Destructiveness" attributed to her. She could destroy nothing—could not kill a fowl for her husband's dinner—no, not to keep him from starving. But it came out in conversation that she thought all Papists would go to Hell, and serve them right.

Dr. Robertson describes the Peruvians as devoid of the military spirit, and consequently unable to resist the Spanish invaders. Hence they were easily subdued and enslaved. Their feeble spirits, relaxed in lifeless inaction, were incapable of any bold and manly action.

The Destructive principle exists more or less actively in all animals, and all, or nearly all, are furnished with corresponding natural weapons.

There are but few men who do not indulge in the Combative and Destructive emotions by imagining the pleasure of encountering and killing robbers or aggressors of some kind. This easy and safe mode of gaining victories and killing enemies forms one of the pleasures of imagination. Sometimes it is indulged in reference to tigers and lions, sometimes in the destruction of the ordinary objects of sport. Were there not an innate and primitive Destructiveness such ideas never could arise.

The following, from Napoleon I. to his brother Joseph, illustrates some of the horrors of that which was his delight:—"I pardon nothing. You will shoot at least six hundred of the insurgents, and burn thirty of the principal houses in each village, distributing the valuables to the soldiers. You will give up to pillage two or three of the smaller boroughs. This

will make an example and please the soldiers, and will give them a desire for action." This is Destructiveness run wild.

"In every heart  
Are sown the sparks that kindle fiery war;  
Occasion needs but fan them and they blaze."

*Cowper.*

When this principle rules in man, of what horrors is it not capable! Even in momentary excitement how it will inflame!

#### SECRETIVENESS.

In a thousand ways man needs concealment, secrecy, disguise, reservation, uncommunicativeness; and he is endowed with a Faculty to subserve to such ends. The Faculty of concealment seems to belong to every animal—to some less, to some more. The fox is the embodiment of Secretiveness. The animals of prey usually go stealthily and noiselessly on their game. Certain tribes of savages conceal themselves in the skins of bears in order to steal on the foe. In ordinary warfare, ambuscades, mines, and masked batteries are in use. In civil life secrecy is frequently necessitated. Madame de Staël describes the First Napoleon as "having the art, when he thought he was scrutinised, of taking away all expression from his face as if it had been turned into marble."

Lord Macaulay, in his *History of England*, gives some instructive instances of the power of Secretiveness as a ruling instinct:—"Wildman had wonderful skill in grazing the edge of treason. No man better understood how to inveigle others to desperate enterprises by words which, when repeated to a jury, might seem innocent, or at least ambiguous. Such was his cunning that, though always plotting, and known to be plotting, and though long malignantly watched by a vindictive Government, he eluded every danger, and died in his bed, after having seen two generations of his accomplices die on the gallows."

Goethe, in writing to a friend, admits his tendency to Secretiveness:—"I beg of you to desist from I may say

driving me out of my limits. The fault on which you so justly remark has its source *in the depths of my nature—in a certain feeling through which I find a satisfaction in veiling from the world my actions, my writings, my existence. I like to travel incognito, to choose the worse instead of the better apparel; and, in conversation with strangers or half-acquaintances, to prefer a subject of little importance—to deport myself with more levity than is natural to me—and thus to place myself, as it were, between myself and the manifestation of myself.*” In another letter he says:—“On a near acquaintance you discover in me a kind of obscurity and holding back which I cannot entirely master, notwithstanding I am perfectly conscious of it.”

A somewhat similar avowal is thus made by Sir Walter Scott in his introduction to the *Waverley Novels*, in allusion to his concealment of the authorship:—“If I am asked for a reason of the conduct I have pursued, I can only record the explanation by a critic as friendly as he is intelligent, namely, that the Mental Organisation of the novelist must be characterised, to speak Craniologically, by an extraordinary development for the passion of Deliteney. I rather suspect some natural disposition of the kind, for from the first instant I perceived the extreme curiosity manifested on the subject I felt a secret satisfaction in baffling it, for which, when its unimportance is considered, I do not know how to account.”

The following very remarkable case of “Secretiveness” is recorded of a Graduate of Cambridge:—In the term when the late Professor Whewell went in for a Wranglership, the general belief was that he would take the first place. He took only the second. The first place was taken by a man whom no one thought anything of, who was looked on as an utter idler, and who often made gross blunders in his ordinary Mathematical Examinations, and was often seen to ride out in hunting trim. It came out that he never joined the hunt but rode a few miles to a lodging where he kept his books and there worked for and won the Senior Wranglership. He died not long after.

Selden, in his *Table Talk*, gives a good illustration of

Secretiveness:—"The lion asked a sheep if his breath smelt badly. 'Yes,' said the sheep. The lion bit off her head for a fool. He put the same question to a wolf, who said, 'No.' The lion bit off his head as a flatterer. Then he called a fox and put the question to him. 'Really,' said Reynard, 'I have a bad cold and have lost my smell.' Wise men say nothing in dangerous times."

The Spartans seem to be the only people who tried to educate Secretiveness. They, in a manner, encouraged thieving and lying, not because they wanted to make men thieves and liars, but because they saw that disregard of property and much open-minded veracity were marks of folly. They wished to produce the power to be secretive in word and deed, for they knew the importance of such capabilities. The want of a sound theory of mind caused them to adopt wrong means for the production of right ends.

Secrecy often becomes a duty. There are many things which we see and know which it would be very wrong to record. If there were no unwritten obligation to secrecy in various matters, there could be but little confidence between man and man. Even without any promise of secrecy, it often is wrong and mischievous to report what we hear in conversation when no third person is present. To reveal things communicated in confidence is grossly dishonest.

"They seldom thrive in business who are always proclaiming their intentions. The hooting forester seldom takes much game. If secrecy can promote designs that are wicked, why not such as are good? Nature has taught the birds not to build in the open fields, but in woods and thickets. How many have undone themselves by their openness! The man that cannot keep his own determinations private is not fit to be trusted with either his own or another's business. Secrecy is a most necessary part, not only of policy, but of prudence. Things untold are as things undone. I would first be so wise as to be my own counsellor; next so secret as to be my own counsel-keeper."—*Feltham*.



*Secretive Proverbs.*—"Plan in the dark; work in the light."  
 "Thoughts close and looks loose." "Speech is silver; silence is gold."  
 "Open not thy heart to every man." "Think three times before you speak."

#### THE COMMERCIAL GROUP.

##### ACQUISITIVENESS

Is an important stimulus to the whole mental system. It rouses the sluggish, and sets to work the idle. "He that provideth not for his own household hath renounced the faith, and is worse than an infidel."—*St. Paul.*

Admitting the soundness of this doctrine, we see that industry in relation to property is a religious duty, though most religious teachers decry such industry as worldliness and mammon worship. At all events it is a law in human nature that men should endeavour to acquire and accumulate property. Some men are so constituted that to them the keeping of this law is the pleasure of their lives. They work on for gain far beyond their necessities or their possible enjoyment, whilst other minds find no pleasure but in spending money. Still these spenders are acquirers in their own way, and are content to give money for that which they covet more than money. The following extract from a speech of Mr. Reverdy Johnson, American Minister to the Court of St. James's, at a dinner given to him in Liverpool, in October, 1868, puts the Faculty of Acquisitiveness in its true light:—

"I address myself to another topic—it is, the vocation in which you and your associates as merchants are engaged in commerce. How comprehensive is the term! It holds the world in its grasp. It finds a man wherever he is to be found and administers to his wants, or enables him to minister to the wants of his fellow-man. It finds whatever may be produced in any part of the globe, and brings such production into the market. It explores the ocean, and brings to light its treasures, and disseminates them through the world for the happiness and enjoyment of man."

Such are the legitimate functions of "Acquisitiveness," such

the design for which the Faculty has been bestowed on man, in common with the lower creatures. Each has its wants, and exertion is needed for their supply. "Acquisitiveness" gives only the disposition to get. It does not give the disposition to keep. This depends greatly on "Secretiveness," the concealing Faculty. Hence the number of men who gain largely and give and spend freely.

#### CONSTRUCTIVENESS.

This Faculty is like an intellectual power, for it engages the intellect in its operations, but it is an animal propensity, and gives the disposition to build and construct. How this disposition will be practically carried out depends on the intellect. This is the case with all the animal Faculties. They only predispose and urge the intellect to act on their behalf. It is probable that the Constructiveness that occupies itself with objects at rest, as in architecture, is not identical with that which occupies itself with objects in motion, as in engineering. The fact that architecture was brought to a high pitch of perfection whilst engineering was in its infancy favours this idea. Thucydides says that the Greeks of his age, though famous for masonry and sculpture, were very defective in mechanics, and showed this in their attempts to attack fortifications. The desire which children often manifest to see the inside of toys results chiefly from this Faculty. Goethe in his autobiography mentions his love for investigation exercised in this manner:—"It is often," he says, "regarded as an act of cruelty that children like to break objects which they have played with. Yet even in this way is manifested the desire to learn how such things hang together, and how they look within. I remember that as a child I pulled flowers to pieces in order to see how the leaves were inserted in the calyx, and even plucked birds to see how the feathers were fixed in their wings. Children are not to be blamed for this when even our naturalists believe they get knowledge oftener by separation and division than by union and combination—more by killing than by making alive."

Although this Faculty takes rank among the animal instincts, it plays an indispensable part in the work of civilisation.

Viewing it merely as the basis of house-building, its low condition in the Australians forms an insuperable barrier to progress, though this alone is by no means the cause of Australian inferiority. Where architecture, the earliest result of Constructiveness, is in a low state, as it is with all savage nations, there can be no towns of any size, no warehouses, no manufactures, and but little commerce. Persons who till the ground must be in need of several things necessary for this work, not to speak of implements and various requisites which they have not the means to construct, whilst persons who live in towns, and devote themselves to making or procuring certain necessaries, cannot devote time to tillage. Thus the cultivator has need of the constructor and the constructor of the cultivator, These remarks show the importance of the Constructive Faculty, not only as regards civilisation, but as a member of the mental system, and as one of the bonds of union, as an incentive to ingenuity and advancement, as the origin of the various trades and manufactures. Idiots are often found in possession of this power, and several eminent characters, potentates and others, have been prone to dirty their hands with locks and other pieces of mechanism—witness Charles V. and Louis XVI.

#### ALIMENTIVENESS.

"If thou well observe

The rule of not too much, by temperance taught,  
In what thou eat'st and drink'st, seeking from thence  
Due nourishment, not gluttonous delight,  
Till many years over thy head return,  
So mayst thou live, till, like ripe fruit, thou drop  
Into thy mother's lap, and be with ease gathered,  
Not harshly plucked, for death mature."

*Milton.*

The desire for food is the first experienced of all the appetites, and the last resigned. Well does this feeling merit a place among the Mental Faculties. Is it not the greatest promoter of commerce? Is it not for this that the habitable globe is searched for all that can either provoke or satisfy the feeding power? And as to the study of individual men, what more affects

the character than the degree to which food and drink are prized and partaken of? This Organ is placed immediately in front of the opening of the ear, and gives, when fully developed, a fulness, and, in some cases, a prominence, to this part. In its medium state it leaves a flatness, if not a hollow, in this region.

The love for food and drink is, indeed, much to be considered in estimating character. Of defaulters and embezzlers a large majority would be found well furnished with this Organ. In fact, a man's appetite may almost be taken as a test of his general animality. When the stomach is continually excited, health and quietness of brain become impossible: The habit of smoking and bitter-beering, so prevalent in these days, cannot fail to be deeply injurious. It is recorded of Diogenes, that, meeting a young man who was going to a feast, he arrested him and took him to his friends, to be guarded as one who was running into imminent danger. The state of Alimentiveness influences, for good or for evil, the temper, the moral dispositions, and the intellect in a most important manner. As this Organ is, so is the digestive system. An irritable Alimentiveness, such as is often transmitted to the children of spirit-drinkers, causes a degree of excitability of brain that is very unfavourable to the acquirement of ordinary educational knowledge. Heavy feeders never have really good constitutions. What they eat does not turn to aliment, hence they are obliged to be continually taking in fresh supplies. No man of great practical power ever was a heavy feeder. Many of the doctors of the present day are in the habit of recommending full feeding, plenty of good beef and mutton, with stout, wine, &c. This, no doubt, is a popular system, but it sends many a patient into an early grave.

There is much to be learned concerning this Faculty, and the various kinds of appetite to which it gives rise.

In these Faculties we see the sources of our virtues and our vices. Too much of any one of them causes evil, too little causes defect. The happy medium lies between the two.

"The pathway of prudence lies in the mean,  
A vice at each side, and a virtue between."

## CHAPTER IV.

## THE MORAL FACULTIES.

THE term Moral is derived from the Latin word *Mos*—a manner of acting. It implies also an ordinance or law. Moral conduct is that which is in harmony with the written law—the law of the land, and with the unwritten law which is written in the mind. For many ages the question whether man has or has not a moral sense was disputed among the learned. Phrenology has settled this, as well as many other doubtful and obscure questions, and has shown that man is innately a moral and religious, as well as an animal and an intellectual, being.

The design of the Moral Principles or Faculties is that they shall intervene between the animal appetites and their gratification by the suggestion of certain conditions under which alone those appetites may be indulged. The animal desires have direct relation to external *objects*. The moral desires relate to *actions*.

The animal desires are imperative in their demands; the moral desires may be disregarded, postponed, made to stand on one side for a time. The animal appetites urge to sensual gratifications; the moral suggestions remind us of our higher destiny as accountable beings, as super-animal animals. These moral voices originate within us, often against our will. They will not be silenced, save for a time, but recur again and again with their terrible examinations.

It may appear to many that, whilst the animal passions are innate, the moral feelings are the result of education. But education can operate only on the innate Faculty capable of being educated.

The fact that several races of men exhibit little or no moral feeling is of no consequence, any more than is the fact that they know nothing of mathematics and the various sciences.

They are organically incapable of generating morals within themselves. They are generically human beings, specifically non-human. It is the same among ourselves. Thousands, either from innate want, or from surrounding circumstances, or both combined, have scarcely any moral feeling; they are moral idiots. But these facts don't detract from man's moral nature any more than the thousands that are born blind and dumb affect the laws of sight and speech. So long as sight and speech and moral feeling depend on organised condition, so long will these conditions be found subject to the laws of development—i.e., the laws of organisation—to some more, to some less, to some none. Here let us repeat—

1. That the Mental Faculties, be they animal, moral, or intellectual, are innate.
2. That their power to manifest themselves depends on organised matter.
3. That the matter on which they depend is exclusively the Brain.
4. That the Brain is not a single organ, but is composed of the organs of each and all of the Mental Faculties.
5. That size of Brain, as a whole, and in its organs, is a measure of power, other measures of power being duly considered.

The moral emotions as distinctly belong to man as his animal appetites.

These are the voices of the body, those the voices of the soul. Without the Moral Faculties man would be, as he is often seen to be, the worst of monsters. The fact that morality and religion have to be taught offers no argument against their innateness any more than that speech has to be taught, music taught, writing and reading taught. But these never could be taught if they were not innate in the teacher and the taught. The existence of moral duties proves the existence of moral power. The fact that this moral power depends on organisation for its origin is one of the truths that Phrenology has brought to light, and it explains much that was long believed to be

inexplicable—explains why such and such a moral feeling is weak in one man, strong in another—a long-hidden secret.

The first of the moral feelings to be noticed is the *personal*, relating to self immediately. "Self-esteem," "Love of Approbation," and "Caution" form this group.

#### SELF-ESTEEM

Is the basis of pride, and pride is the basis of many virtues. Pride in its normal state means due self-respect and self-regard. Of course, undue pride becomes a vice, though in its proper state it is a virtue; and we speak here of its proper state only. Such pride gives confidence, independence, self-reliance, spirit. "There is," says the *Rambler*, "something captivating in spirit and intrepidity to which we often yield as to a resistless power. He who apparently distrusts himself cannot reasonably expect the confidence of others." When this Organ is badly developed it produces diffidence, self-distrust, and feebleness in action.

The moral import of this Faculty is obvious. Proper self-respect abhors all that is mean, low, degrading. "The reverence of a man's self," says Lord Bacon, "is, next to religion, the chiefest bridle of all vices."

"There are," says Cicero, "some characters who are apt to entertain too low an opinion of their personal merit, and whose spirits are frequently too languid and depressed to suffer them to exert themselves with proper vigour and activity for the promotion of their own interest or honour."

This Organ is much more frequently small in the female than in the male head.

#### LOVE OF APPROBATION.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."—*Prov.*

"Happy is he who gains the applause and goodwill of men."  
—*Discourse of Odin.*

There is no Faculty on which the moralist and the satirist have dwelt more than on this. The delight which men take in

being applauded has been deemed one of the weaknesses of the mind, and has been commented on accordingly. But surely the desire to be thought well of, commended, applauded, is far more favourable to virtue than to vice. The disapproval of society is much more likely to be aimed at our faults than our virtues. Public opinion in moral matters is usually on the right side.

There is no defect more likely to render a man disagreeable and unpopular than that disregard of people's feelings and opinions which seems to be the effect of little desire for approval and little regard for disapproval. "The generality of men," says Benjamin Franklin, "hate vanity in others, however strongly they may be tainted with it themselves. For myself, I pay obeisance to it wherever I meet it, persuaded that it is advantageous as well to the individual whom it governs as to those who are within the sphere of its influence. Consequently it would in many cases not be wholly absurd that a man should count his vanity among the sweets of life, and give thanks to Providence for the blessing."

He who desires approval makes a mirror of people's eyes—dresses himself in this mirror—tries to see himself as others see him—tries to say and do that which will gain him goodwill and praise, and is anxious to avoid blame which gives him a festering wound. Such considerations do not influence the man with little desire of approval. He cares for nobody, and does that which best pleases himself and seems right in his own eyes. Thus we find the opinion of others let in upon us to counterbalance and modify our own.

#### CAUTION.

In a world full of dangers, physical and moral, man has need of a principle of fear. Accordingly he is endowed with a Faculty of Caution. This Faculty, though it ranks with the moral feelings, is common, as regards physical fear, to all the lower creatures, who are accordingly furnished with means of protection. It is a blind feeling, and gives only the sense of fear, having, like every feeling, no self-directing and informing



power. It is a main element in the production of thoughtfulness, pre-consideration, and wise apprehension. There are many men of fine intellects who never effect anything of importance because they are full of fears, and there are many well gifted who effect little because they fear nothing. Caution favours deliberation, for it retards and causes hesitation in order to let consideration perform its proper work. Men with very large Caution walk through life like a tight-rope dancer, continually balancing themselves and picking their steps. They are apt to be suspicious and distrustful. Men with small Caution are very apt to do things in haste regardless of consequences. This Organ is, as a virtue, more active in women than in men. It is very easy to make liars of children who have large Caution.

#### SYMPATHY.

None of the Moral Faculties but Self-esteem are of a purely self-regarding nature. The others take a man more or less away from immediate self, and bring him into relation with his fellow-man. "Love of Approbation" has this effect at once. "Caution" takes a wide range, for it has reference to all sorts of danger, physical and moral, though it reverts back to self; still it may be occupied with the affairs of others, and therefore it is not purely selfish. There is but one Faculty, therefore, of a purely selfish nature, and it is weak in a great number of persons. Hence there is no ground for railing at the selfishness of mankind. Individuals may be selfish, but the many are so only in the requisite degree. Indeed, a great many people are deficient in this most useful principle.

But this one selfish Faculty is greatly modified in the majority of mankind, even apart from the influence of the social affections—the love for wife, children, friends, and country. Foremost of these moral principles stands "Sympathy." "All men," says Pascal, "form members of the general body, and in order to preserve their happiness it is requisite that their conduct be conformable to the general will. Yet it often happens that one man thinks himself an independent whole,

and that, losing sight of the body with which he is associated, he believes that he depends solely on himself, wishing to be his own centre and his own circumference. But he finds himself in this state like a member amputated from the body, and has only a detached and powerless existence."

This Faculty has been so much noticed by the metaphysical writers, though its physical conditions were not known, that one is at a loss from which to borrow a definition. "It is by this Faculty," says Burke, "that we enter into the concerns of others, and are moved as they are moved, and are never allowed to be indifferent spectators of what men can do or suffer. For Sympathy must be considered as a sort of substitution by which we are put into the place of another and affected in many respects as he is affected."

David Hume, in his theory of the moral sentiments, brings Sympathy into the foreground, and makes it the source of nearly every moral affection. "How selfish soever man may be supposed, there are evidently some principles in his nature which interest him in the fortunes of others, and render their happiness necessary to him, though he derives nothing from it except the pleasure of seeing it. Of this kind is pity, or compassion, the emotion which we feel for the misery of others, when we either see it or are made to conceive it in a very lively manner.

"That we often derive sorrow from the sorrow of others is a matter of fact too obvious to require any instances to prove it; for this sentiment, like all the other original passions of human nature, is by no means confined to the virtuous and humane; though they may feel it with the most exquisite sensibility. The greatest ruffian, the most hardened violator of the laws of society, is not altogether without it."

This co-feeling principle operates in relation to the repulsive qualities as well as the attractive. It gives co-feeling towards the proud, the haughty, the insolent, the rude, and makes us feel to them as they seem to feel towards us. Hence the forbidding influence of a bad manner or a supercilious address. The philosophy of sympathetic influence when understood is

visible and applicable everywhere. "The apple-tree," says some writer, "planted in the forest soon becomes gross and gnarly, as if by sympathy with the wild vegetation around it, whilst wild vegetation brought into the society of that which has been refined by culture soon changes its aspect in a way that cannot be accounted for by difference in the quality of the soil." Often on meeting a person for the first time, one will feel, before a word has been exchanged, an attraction or repulsion not to be attributed to any knowledge nor any volition." It is to the influence of Sympathy, exciting Imitation, that simultaneous cowardice is seen to arise in armies, and simultaneous ecstasies and exhibitions of fanaticism among religious communities.

Here, then, is the great antagonist of self—call it by what name one may. It has been called "Benevolence" by Phrenologists, but "Sympathy" takes a wider range than Benevolence, which seems to come within the functions of the Social Faculties. The name, however, does not signify greatly.

#### VENERATION

Is the instinct whose highest object is the Deity. The worshipping emotion is innate, inalienable, natural. The following from the Rev. Dr. Newman's *Phases of the Faith* throws much light on the functions of this Faculty:—

"The great doctrine on which all practical religion depends—the doctrine which nursed the infancy and youth of human nature—is the sympathy of God with individual man. Among Pagans this was so marred by the imperfect character ascribed to the gods, and the dishonourable fables told concerning them, that the philosophers who undertook to prune religion too generally cut away the root by alleging that God was mere intellect, and wholly destitute of affections. But happily among the Hebrews the purity of God's character was vindicated, and with the growth of conscience in the highest minds of the nation the ideal image of God shone brighter and brighter. The doctrine of His sympathy was never lost. From the Jews it passed into the Christian Church. This doctrine, applied

to that part of man which is divine, is the wellspring of repentance and humility, of thankfulness, love, and joy. It reproves and it comforts, it stimulates and animates. This is that which led the Psalmist to say, 'Whom have I in Heaven but Thee? There is none on earth that I desire beside Thee.' This has satisfied prophets, apostles, and martyrs with God as their portion. This has been passed from heart to heart for full three thousand years, and has produced bands of countless saints. Let us not cut off our sympathies from those who have sympathised with God, nor be blind to that spiritual good which they have, even if it be more or less sensibly tinged with intellectual error."

Among the many uses and ends of this highest of the Mental Faculties is that it should cause contentment with, or at least submission to, our condition in life, whether as to personal qualities, health, station, or duties—that we may patiently and obediently submit to our lot, which, for aught we can know, may be the very best for us, however irksome or painful it may be.

If "Veneration" did not exist in man, he could feel neither dependence on the Deity nor adoration. His religion would consist of little more than a mere intellectual deduction that a Great First Cause must exist. He might fear this Cause, but the instinct of adoration he could not be influenced by. "Veneration" gives respect for age, for parents, and persons in authority, and for ancient institutions. "There is something," says Longfellow, "almost prophetic in the admonition of the old. The eye of age looks meekly into my heart, the voice of age echoes mournfully through it, the hoary head and palsied hand of age plead irresistibly for its sympathies. I venerate old age, and love not the man who can look without emotion on the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding."

#### FIRMNESS

Is the pillar of the mind. It is not itself a virtue, but where it is not, virtue often fails. "The inhabitants of Asia,"

says Plutarch, "come to be vassals only from not being able to repeat one syllable, No." Firmness gives coolness, steadiness, fixedness—it may be in a wrong cause or in a right, but there it is, and its necessity in the mental system is obvious. "I throw up the game," says Dr. Johnson, "on losing the first trick." Firm people never are violent—i.e., not against their will. Their nay is nay.

Charles XII. of Sweden had great Firmness, as is seen in his portrait. When taken by the Turks at Bender he fought to the last. But when captured a mild and gentle manner came over him. He uttered not a word of impatience, not an angry look was to be seen. He eyed the Janissaries who carried him off with a smiling countenance.

It is a great defect to want Firmness. The infirm man is "blown about by every wind of doctrine," and cannot adhere to his resolutions or his opinions, but is ever of the opinion of the last speaker. Nevertheless, great Firmness is very apt to produce obstinacy in adherence to opinions and resolutions. Some of the worst criminals have exhibited great Firmness at their execution, and have died like martyrs. The Stoic Philosophers exalted Firmness into a virtue, and such it was as they used it. The following from Addison's *Cato* gives a just idea of stoical Firmness:—

SYPHAX.     But how stands Cato?  
 SEMPRONIUS. Thou hast seen Mount Atlas,  
                  While storms and tempests thunder on its brow,  
                  And ocean breaks its billows at its feet;  
                  It stands unmoved, and glories in its height.  
                  Such is that haughty man.

#### CONSCIENTIOUSNESS.

This feeling suggests the consideration of abstract equity, of right and wrong, and in so doing it tends to give time to the intellectual Faculties to weigh the matter in hand. It is the feeling of honesty, and he who is influenced by it is so far honest, however he may be mistaken in the facts of the special

case on which he deliberates. It has no power of itself to consider the merits of a question. It is a blind feeling, giving the good intention, but leaving all matters of fact to be dealt with by the intellect. Many an evil act has been committed under the influence of unenlightened "Conscientiousness."

"Many an honest heart, but ignorant of self and God, hath followed the marsh fires of pestilence, deeming them the lights of truth."—*Tupper*.

That man is endowed with a combination of Faculties that composes a conscience is admitted by the Apostle Paul in his Epistle to the Romans, c. ii., v. 14:—

"For when the Gentiles, who have not the law, do by nature the things contained in the law, these not having the law are a law unto themselves."

Bishop Butler, in his sermon on this text, says—

"There is a superior principle of reflection or conscience in every man which distinguishes between the internal principles of his heart, as well as his external actions—which passes judgment upon himself and them—pronounces determinately some actions to be in themselves just, right, and good—others to be in themselves wrong, unjust, which, without being consulted, without being advised with magisterially, exerts itself and approves or condemns him the doer of them accordingly, and which, if not forcibly stopped, naturally and always, of course, goes on to anticipate a higher and a more effectual sentence which shall hereafter second and affirm its own." Further on he says—"Thus the principle by which we survey, and either approve or disapprove, our own heart, temper, and actions, is not only to be considered as what is, in its turn, to have some influence, which may be said of every passion of the lowest appetites, but likewise as being superior—as, from its very nature, manifestly claiming superiority over all others, insomuch that you cannot form a notion of this Faculty—Conscience—without taking in judgment, direction, superintendency. This is a constituent part of the idea—that is, of the Faculty itself—and to preside and govern from the very economy and constitu-

tion of Man belongs to it. Had it strength as it has right, had it power as it has manifest authority, it would absolutely govern the world."

In this passage Conscience is viewed in its totality, as when the intellect has taken cognisance of the unconscientious act. But "Conscientiousness" of itself is only the inborn desire to do that which is right and just. It is the will, not the way. It gives a right meaning, but not necessarily a right ending.

The following from the Memoirs of Vidocq is an account of a conversation previously to their execution of two French assassins, writhing under the tortures of a revenging Conscience, and affords a practical commentary on the foregoing remarks:—

"It must be allowed," said Raoul, "that we follow a sorry trade."

"COURT. Oh, don't talk of it; every trade that brings one to the guillotine is a sorry trade.

"RAOUL. Ah! to be in continual trances, never to have a single instant of peace, to tremble at the sight of every new face!

"COURT. I fancied I saw gendarmes in disguise wherever I looked. The least noise, sometimes my shadow, would completely upset me.

"RAOUL. And I, the moment a person I did not know looked at me, I imagined he was taking my description, and by the heat that I felt in my face I knew that, in spite of me, I was colouring up to the eyes.

"COURT. One does not know when he begins to go the by-ways. If it was to do again I would rather a thousand times blow my brains out.

"RAOUL. I have two children, but if they go wrong I would beg of their mother to smother them.

"COURT. If we had given ourselves as much trouble to do good as we have to do evil we should not be here.

"RAOUL. What would you have? 'Tis our lot.

"COURT. Don't tell me of lot! It is oneself that makes one's lot; and destiny, 'tis all folly. There is no destiny but in

bad company. I was not born for a rogue. Don't you remember how much consolation I took before every stroke, because I had on my chest a weight of five hundred pounds, and if I had drunk half-a-dozen glasses it would not have relieved me?

"As for me," said Raoul, "my head seems burned with a red-hot iron. If I could go to sleep by lying on my left side I had a thousand devils at my heels. Sometimes I fancied myself caught, with my clothes covered with blood, burying corpses; sometimes I was carrying one on my back. When I awoke I was steeped in perspiration like a sop; the water poured from my head; you might have taken it up with a spoon. After that I never could sleep a wink; my cap bound my head like an iron ring, which fastened into my temples with sharp points.

"COURT. Ah! have you felt that? It is just like needles.

"RAOUL. Perhaps 'tis what they call remorse.

"COURT. Remorse or not, 'tis dreadful suffering. Others, said he to Vidocq, might bear you a grudge, but you have done us a service; what say you, Raoul?

"RAOUL. Since we have confessed it all I find myself in Paradise, compared with what I was."

Here is a case to which nothing can be added—a case in which

"Conscience roused sat boldly on her throne,  
Watched every thought, attacked the foe alone,  
And with envenomed sting drew forth the inward groan."

Not Conscience or Conscientiousness alone worked in this case; every moral feeling was in a state of protest, and asserted its right at the last.

"Do not sleep," says Pythagoras, "till thou hast thrice reviewed the events of the bygone day. Where have I turned aside from rectitude? What have I been doing? What have I left undone? What ought I to have done? Begin thus from the first act and proceed. At the ill thou hast done be troubled, at the good rejoice."



If there be no higher accountability than that between man and man, no all-seeing Power from which we have received our nature and our being, on certain conditions and under certain responsibilities, whence the internal tortures of the guilty, the secret sighs and tears, the sleepless nights, the miserable days, the lost peace and health, the sense of joy for ever gone, the sense of pain for ever present? Answer this, ye who believe in extinction.

#### HOPE.

It is very hard to refrain from quotations in a work on the Mental Faculties. For as these have been in operation since the creation of man, they have afforded ample subjects for moralists, poets, and historians. The pre-phrenological writers on Mind treated fully on most of the Mental powers, but they were ignorant of the Physical conditions of the Faculties, and of the causes of their different degrees of strength in individuals. Hope has ever been the poet's theme. One has written a whole book on its pleasures.

"Hope," says the *Spectator*, "quickens all the still parts of life, and keeps the mind awake in her remiss and indolent hours. It gives habitual serenity and good-humour. It is a kind of vital heat in the soul that charms and gladdens her even when she does not attend to it. It makes pain easy, and labour pleasant."

Persons with small Hope have no buoyancy of spirit. In adversity they go on suffering, enduring, from—they will say—bad to worse. They are ever expecting to sink, and make little effort to swim. Defeat and failure are ever before them, or rather following them. The alternations of Hope and Fear (Caution) are well portrayed in one of Home's plays, probably *Douglas* :—

"Hope and Fear alternate swayed his breast,  
Like light and shade upon a waving field,  
Coursing each other when the flying clouds  
Now hide and now reveal the sun."

Milton thus records his Hopefulness :—

“ Where an equal poise of hope and fear  
Doth arbitrate the event, my nature is  
That I incline to Hope rather than Fear,  
And gladly banish squint suspicion.”

Hope promotes circulation of the blood to the Brain, and causes action because it gives rise to expectation of good. Whereas Fear drives the blood back from the Brain, or at least retards its progress, and hinders action and industry. The speedy retreat of the blood from the surface under the influence of Fear is probably the cause why the hair stands on end under this emotion suddenly raised. Let a poet finish this article :—

“ In Hope a king doth go to war,  
In Hope a lover lives full long,  
In Hope a merchant sails full far,  
In Hope just men do suffer wrong,  
In Hope the ploughman sows his seed ;  
Thus Hope helps thousands at their need,  
Then faint not, heart, among the rest,  
Whatever chance, hope thou the best.”

*Richard Alison.*

#### FAITH.

This Organ lies immediately in front of Hope, and when well developed it prevents a falling off at this part of the head. It has a double function : moral as pertaining to ordinary things of this life ; religious as relating to the next life.

Faith is belief in things unseen—a state of mind falling short of actual knowledge. The saying “ Seeing is believing ” is erroneous ; seeing is knowing, not believing.

This Faculty takes things on trust ; believes not from positive knowledge, but from respect to the narrator—the authority. Whoever has had to converse frequently with an incredulous person will all the more readily comprehend the necessity for such a Faculty as Faith, for nothing is more disagreeable than to find oneself doubted, so that whatever you assert as a matter

of conviction or of knowledge is called in question. Nothing tends more to narrow the mind than the sceptical tendency. It produces expressions of dissent, and takes nothing upon trust. And yet how much in this life must we not take on trust! In Faith we buy and sell, and marry and educate, and give verdicts affecting property and life.

In Faith we know what we cannot see nor hear. In Faith we sow the grain, not knowing, but believing, that we shall reap the harvest. Faith, in short, is the principle of trust and belief among men. It is the twin sister of Hope.

The following shows strong Faith :—

“ I firmly believe that the saints in their lifetime have before now raised the dead to life, crossed the sea without vessels, multiplied grain and bread, cured incurable diseases, and stopped the operation of the laws of the universe in a multitude of ways. St. Francis Xavier turned salt water into fresh for five hundred travellers; St. Raymond was transported over the sea in his cloak; St. Andrew shone brightly in the dark; St. Scholastica gained by her prayers a pouring rain; St. Paul was fed by ravens; and St. Frances saw her guardian angel. The store of relics is inexhaustible. They are multiplied through all lands, and each particle of each has in it a dormant, perhaps an energetical, virtue of supernatural operation. The *Agnus Dei*, blessed metals, the scapular, the cord of St. Francis, are all the mediums of Divine manifestation and grace. Crucifixes have bowed the head to the suppliant, and Madonnas have bent the eye on assembled crowds; St. Januarius's blood liquefies annually at Naples, and St. Winifred's well is the scene of wonders in an unbelieving country; women are marked with the sacred stigmata, blood has flowed on Fridays from their five wounds, and their heads are crowned with a circle of lacerations; relics are ever touching the sick, the diseased, the wounded, sometimes with no result, at other times with marked and undeniable efficacy.”—*Extract from the Rev. Dr. Newman's Lectures, delivered in Birmingham in 1851.*

In a narrative of the New Orphan Houses at Ashley Down,

Bristol, the Manager, George Müller, a German, relates the following :—

“The boiler and heating apparatus got out of repair, and the brickwork had to be taken down to effect repairs. What was I to do? The repairs could not be put off. I asked the Lord for two things: first, that He would be pleased to change the wind; next, that He would give the workmen a mind to work. The evening before the bleak wind blew still, but on Wednesday the south wind blew exactly as I prayed, the weather being so mild that no fire was needed. The brickwork progressed, the bricklayers voluntarily working all night for choice. Then I remembered the second part of my prayer—that God would give the men a mind to work.”

Happy Mr. Müller to have the atmosphere rendered subservient, and the minds of many men influenced from above, and all for the setting of your boiler.

To this Faculty astrologers, fortune-tellers, quack doctors, quack medicines appeal. They catch the credulous. How often do we hear “I believe” and “I don’t believe” used in the most ignorant and unscrupulous manner! When Kepler broached his astronomical theory, the world cried, “I don’t believe!” The Parliamentary Committee did not believe in George Stephenson’s locomotive engine; and now, over fifty years after Gall discovered the functions and laws of the Brain, even some men of science profess to ignore his theory without having any theory with which to compare it or substitute for it.

“Justification by Faith” may be taken to imply that each man must justify himself by that which he believes and acts up to, rather than by a dictated and enforced expression or adoption of belief. There may be, and probably there are, two Organs of Faith, one for religious subjects, one for temporal. This Faculty was termed “Marvellousness” and “Wonder.” But these terms imply abnormal states of the mind, and cannot be proper terms whereby to designate a Mental Faculty, which implies the natural and normal state of an emotion or an intellectual power.

"Faith" in temporal matters is well explained in the following passage from Pistorius's notes on *Hartley on Man*:—

"The chief advantage we can derive from confidence in others, is the principle of Faith (which is as necessary and useful in common life as in religious), freeing us from the difficulty and danger of making experiments on every new occurrence, and enabling us to avail ourselves of the knowledge acquired by the experience of others when we have not complete knowledge and experience of the subject ourselves."

#### IDEALITY.

"There is," says some one, "a corner in our souls where lurks the Ideal, and from whence it may be called to prompt or aid advancement, restoration, civilisation, human aspiration." This Faculty is most readily recognised in its poetic mode of manifestation, for of this it is the mainspring. "The Faculty of Imagination," says Dugald Stewart, "is the great spring of human improvement. It delights in presenting to the mind scenes and characters more perfect than those with which we are acquainted. It prevents us from being completely satisfied with our present condition or our past attainments, and engages us continually in the pursuit of some untried enjoyment, or some Ideal excellence."

It is in poetry that this Faculty is most obviously manifested, but it may be active in prose, in painting, in eloquence, sculpture, architecture, gardening, and the mechanical arts. Some writer has defined this Faculty to be "that inner sense which receives impressions of beauty as surely as we smell the sweetness of the rose and the woodbine."

Mr. Ruskin, in his *Modern Painters*, renders the functions of "Ideality" well understood:—"It is neither desirable nor possible here to examine and to illustrate in full the essence of this mighty Faculty; such an examination would require a review of the whole field of literature, and would alone occupy a volume. In literature the Faculty takes a thousand forms, according to the matter of which it has to treat, and becomes,

like the princess in the Arabian tale, Sword, Eagle, or Fire, according to the war it wages, sometimes piercing, sometimes soaring, sometimes illumining, retaining no image of itself except its supernatural power. Imagination," he continues, "is neither to be taught, nor by any effort to be attained, nor by any acuteness of discernment dissected or analysed."

Napoleon III. is said by a French writer, M. Gueronnière, editor of *La Presse*, to be very deficient in this power. "He understands neither art nor poetry. A poem sends him to sleep, a picture makes him yawn. Nature herself, in her grandest and most sublime spectacle, makes only a slight impression on him. He is possessed of a practical intelligence which measures everything with a compass, and weighs everything in a balance."

Somewhat similarly is the late Sir Robert Peel described by Mr. Disraeli in his *Life of Lord George Bentinck*:—"Thus gifted, thus accomplished, he had a great deficiency. He was without Imagination. Wanting Imagination, he wanted pre-science. No one was more sagacious when dealing with the circumstances before him. No one penetrated the present with more acuteness and accuracy. His judgment was faultless, provided he had not to deal with the future. Thus it happened through his long career that, while he always was looked upon as the most prudent and safest of leaders, he ever, after a protracted display of admirable tactics, concluded his campaign by surrendering at discretion."

Men with small "Ideality" are all the more likely to be bores in conversation, and to keep on harping upon one subject. If they be hypochondriacal, it is on diet, water, medicine they dilate. They are men of one idea. They see nothing at either side of their customary path; they are machines which keep on and on in the one direction—have no creative power, and but little improvability.

Goethe, in his autobiography, having enumerated some of his juvenile poetic productions, says—"Thus began the tendency from which I could not deviate my whole life through—namely, the tendency to form into an image, into a poem, every-

thing that either delighted or troubled me, and to come to some certain understanding with myself upon it that I might both satisfy my conception of external things, and set my mind at rest about them."

It is probable that the same one Organ of Ideality does not operate in poetry and in mechanical inventions. But here we approach to the consideration of the Intellect, which, though composed of the same Organs in all, varies in strength and determination in different persons, and produces different results. Among the evil effects of ill-regulated "Ideality" not unfrequently exhibited by the young is a distaste felt for any of the ordinary pursuits and professions. Persons of this class would have daily bread and all comforts, but the idea of earning them by what they call drudgery is intensely distasteful. Each calling that can be named has some objectionable aspect, and the brief period that is left for selecting a pursuit passes away, leaving the fastidious objector to useless regret. This state of mind is well described by Rousseau in an account of his own feelings:—

"My fondness for imaginary things and the facility with which I could call them up completed my disgust for all around me. I was displeased with my occupations, and could enjoy none of the amusements common to persons of my age. I wept without a cause, sighed I knew not why, and yielded to chimerical ideas from want of power to appreciate valuable realities. I heard Paris so described that I pictured it to myself like ancient Babylon, which, could I have seen, I should have found it unlike the idea which my imagination had created. On my arrival at Paris I hastened to the opera only to be disappointed. The same deficiency appeared at Versailles. This was the consequence of too lively an imagination, which exaggerates everything beyond the voice of fame."

In the ordinary affairs of life, Ideality is the improver, the inventor, the finder-out of new modes of doing things. All, or nearly all, advancement, progress, civilisation, excellence in every art and science is due to the suggestive influence of this Faculty. It operates in the humblest trades and callings, and

is continually aiming after the better. It has been said of Shakspeare that on his first coming to London he held horses at the doors of a theatre. "If he did," said some one, "he held them better than any one else could do it."

#### IMITATION.

"As Sympathy causes us to be concerned in whatever those around us feel, whether sorrow or joy, so does Imitation prompt us to copy whatever they do; and we have a pleasure in Imitating: and in whatever belongs to Imitation merely as such, without any intervention of the reasoning Faculty, but solely from our natural constitution. It is by Imitation more than by precept that we learn everything, and what we learn thus we acquire not only more effectually, but more agreeably. This forms in a great measure our manners, our opinions, our lives. It is a species of mutual compliance which all men yield to each other without constraint to themselves, and which is extremely flattering to all. Herein it is that painting and many agreeable arts have laid one of the principal foundations of their power." This just account of the Imitative principle is from the pen of Edmund Burke. Although Imitation is not an intellectual Faculty, its functions bear so directly on many intellectual operations that we call it one of the necessary actors in a vast number of intellectual processes. By means of this Faculty we follow examples and copy the actions of others. All the Intellectual Faculties may be said to obey its suggestions. The power of applying the collected facts, however, is derived from Imitation. Thus Imitation and the Intellectual Organs act and react on each other and become in turn cause and effect.

Archdeacon Paley most erroneously attributes the continuance and diffusion of the same moral sentiments among men to Imitation thus:—"The efficacy of this principle is most observable in children. If there be anything in them which deserves the name of instinct, it is their propensity to Imitation. Now there is nothing which children imitate or apply more readily than expressions of affection or aversion, of approbation,



hatred, resentment, and the like. And when these passions and expressions are once connected, which they soon will be by the same association which unites words and ideas, the passion will follow the expression and attack upon the object to which the child has been accustomed to apply the epithet. In a word, when almost everything else is learned by Imitation, can we wonder to find the same cause concerned in the generation of the moral sentiments?"

The moral sentiments are generated in the organisation of the Brain, and are to a certain extent acted on through the medium of "Imitation." And this it is that makes the education of the moral sentiments at as early an age as possible very important. That they owe their generation to "Imitation" is altogether a false notion. "Imitation" is itself a moral sentiment.

In no way is the influence of Imitation more obvious than as regards fashion. An article of dress once becoming fashionable it is adopted from the Queen to the beggar. Such a mode of wearing the hair, the hat, the boots, rages like an epidemic all through the world.

## CHAPTER V.

## THE INTELLECT.

In the forehead are placed all the Intellectual Organs. These alone have power to acquire knowledge, whether of objects in the external world, or of sensations in the internal. All external objects, no matter of what kind, have the same physical properties. They have Form, Size, Weight, Colour, Order, and Number. These are their positive attributes; they form their total, their whole. An elephant is composed of matter which has these attributes, so is a mouse, so is every thing. Man is brought into relation with external objects by means of Faculties, each one of which corresponds with a special property of the object. Objects have "Form;" man has an Organ of Form, by means of which he perceives this attribute. Objects have "Size;" man has an Organ by means of which he takes cognizance of Size or Magnitude. Objects have "Weight," or gravity; man has a corresponding Organ; and so on of "Colour," "Order," and "Number." Each has its proper Organ, and these Organs are placed in the superciliary ridge or eyebrow.

## INDIVIDUALITY

Is the sum of these attributes—their whole, which composes *an individual object*, dead or living—a thing—and this thing, this object, this elephant, mouse, house, ship, no matter which, is taken cognizance of, made into a whole, finished, completed, by the Organ of "Individuality," the unifying, oneising, completing Organ.

"Individuality," then, takes cognizance of objects in their totality, their whole, their complete state, be the object large or small. Whatever is separable—a coat, or a button of the coat,

or a thread of the cloth that makes it—becomes an individual object, a thing to be perceived as one, an independent whole, a one.

A bird is a whole, is an individual thing; so is a feather of the bird. "Individuality" is that power which sees the many as one, as a ship, an army, a man, or any separable part of a ship, an army, a man; and it sees the one as many, inasmuch as it sees the individual things of which the complex one is composed. It analyses or takes asunder, separates the separable. It synthesises or puts together into one the separate ones, as in the letters of a word, or the words in a sentence. "Individuality" is the great notice-taker. If it be active in a person, he notices each object in a group, each feature in a face. He can tell what kind of eyes, nose, mouth, skin, hair distinguishes any one whom he has seen. The Individualising power does not depend on the sight. Dr. Johnson, though very short-sighted, was naturally an acute observer. The following is from his life by Boswell:—

"The doctor was not well to-day, and said very little, employing himself chiefly in reading Euripides. He expressed some displeasure at me for not observing sufficiently the objects on the road. 'If I had your eyes, sir, I should count the passengers.' It was wonderful how accurate his observation of visual objects was, notwithstanding his imperfect sight, owing to a habit of attention."

A totally blind gentleman, Mr. Bird, a surgeon, was the best guide one could have at the Great Exhibition in Hyde Park. He knew every object on every stall. This knowledge he acquired partly by listening, partly by having the catalogue read to him by his guide.

The situation of objects, their locality, their action, the time occupied in such action, the sound or tone elicited in such action—these accidents are taken notice of by a stratum of Organs above the eyebrow—namely, "Locality," "Eventuality," "Time," and "Tune." And thus we are brought into acquaintance with the external world through Organs corresponding to

the fundamental properties of things. These Organs vary in size, not only in different persons, but in one and the same individual. Thus "Form" may be large where "Size" and "Weight" are in a different state; and each of these Organs may be well developed where "Individuality" is not so.

The last of the Perceptive Organs was the first discovered by Dr. Gall. This is Language, the Organ of words—of speech. These are the fundamental properties of external objects. If they have any other primitive attribute this must have its Organ, but this is not likely.

#### FORM.

The Organ of "Form" is so placed in the head as to produce more or less width, according to its development, between the eyes. This feature is very important. For if "Form" be not well developed, and the eyes consequently fairly wide apart, there cannot be much observing power. External things cannot be well cognized, and so observation is stopped on the threshold. Persons with small "Form" have eyes yet see not, ears and do not hear. They may have literary ability, may use the pen, may be clever at business, but broad observing, notice-taking sagacity they cannot have. All the savage races have wide-apart eyes—except, probably, the Australians—and all these are observant and intelligent. Width from eye to eye, indicating a good development of "Form," is a marked attribute in all good draughtsmen, engineers, mechanics, naturalists. Of course, other intellectual powers must combine to give practical skill, but a certain width of eyes is an indispensable condition of excellence. A wide-eyed man is not necessarily a good artist or mechanic, but a narrow-eyed man never is. The Chinese are almost invariably wide-eyed, but are deficient in "Size" and "Weight." Hence their excellent perception of Form and their defective perception of perspective. Among the inferior animals, those which have the eyes close together, such as the fox, wolf, cat, are crafty, carnivorous, cruel, and occasionally ferocious; whilst the most intelligent and noble animals,

such as the horse and the elephant, have their eyes wide apart. An inch from the inner angle of the eye to its opposite is the least that ought to exist. Artists say that the width of an eye should occur between the two eyes, but less than an inch is not allowable. Wide eyes, of themselves, are only a sign of width of observation and a tendency to observe. They don't argue the existence of any other quality. They are an item, and a favourable one, but only an item.

#### SIZE.

As "Form" when well developed pushes the eyes wide apart, so does Size widen the root of the nose, giving a certain fullness, which learned observation discerns. Size comprises height, length, distance, quantity, and all dimensions. Its importance in observation cannot be overrated. Size is a measure—not the sole measure—of power in all things. The largest man, if well formed, has the greatest strength, for form is another criterion of power. In Phrenology the power to estimate Size correctly is of immense importance—hence a person with small Size never can make a good manipulator of heads. In the novel of *Waverley* Captain Waverley is described as having a painful sense of incapacity in certain matters, and amongst these, "He asked himself in vain why he could not judge distance or space as well as his companions." Previously to the discovery of Phrenology this question was unanswerable. Size is quite a relative term. There may be a monstrous mouse or a diminutive elephant. There is something in a man of large Size that commands respect at first sight. But it is Size of Brain that ultimately gives superiority. Napoleon the Great was a small man with a large head. This it was that gave him mental stature.

#### WEIGHT

Is the Organ which gives the sense of gravity, and in virtue of it, man, as he stands, finds the centre of gravity. It regulates every step he takes, every physical action which he performs, every word he utters. It is the great regulator of force. The

staggering of a drunken man, the unregulated movements of his hands, and the obstruction of his speech, result from the influence of alcohol on this Organ. Its influence on the muscular system is very important. It is this mainly that gives tension to the muscles, and it is this that employs them in every act. Scales are the instruments which Weight has invented to perform operations beyond the natural unaided power of man. The wonder-working powers of the steam-engine, of steam-hammers, and such-like machinery are so many representatives of the Organ of Weight—Weight, in short, is force, impetus, statics, gravity.

This Organ forms the inner part of the eyebrow, next the nose, and when large it gives this part a decided prominence. Animals that find their way by feeling, such as the snail, have their "feelers" in this part. Servants who are great breakers of glasses and tea-cups are sure to have this Organ small. They have little perception of force, and are for the most part lazy, inactive, and not good for much. All good riders, drivers, dancers, walkers, are sure to have plenty of "Weight," for it is by this that they estimate force and power of hand and foot. It regulates the movements of the hands, and tells the amount of force needed in each operation. In speaking and singing its influence is most important. All the feeble and squeaking voices one hears are effects of small "Weight." It gives the balancing power, and must be large in rope-dancers and such performers. Weight is one of the attributes of external objects, from a planet to a midge, and as such it has its correlative Organ in the Brain, placed as above described.

#### COLOUR.

Nothing shows more clearly the existence of some other Organ besides Sight for the perception of colours than the fact that the best sight may fail in the perception of colours. Some very well-sighted persons are utterly incapable in this respect. There are monochromatic and duochromatic persons. Some see green as red, and some green as brown, and so on. Several eminent

artists have been bad colourists, and some excellent colourists have been indifferent draughtsmen. The defect has got the name of Daltonism, from Mr. Dalton, professor of chymistry in the University of Cambridge, in whom colour-blindness existed. The following is from a paper read before the British Association in 1841 :—

“The Daltonians form two classes—First, The Dichromatics, who discern only two colours—generally black and white—and who appear to be endowed with a remarkable power of vision in darkness. Next, the Polychromatics, who have a definite perception of three colours. Daltonism is not always hereditary. It does not always date from birth. Professor Dalton, who was the first to describe it in an exact manner, was asked by Professor Whewell what object his bright scarlet gown resembled. Dalton pointed to some evergreens outside the window, and said to him their colours were alike. The lining of the gown, which was of pink silk, he could not distinguish from sky-blue.”

The Organ is in the centre of the eyebrow, and gives, when well developed, a prominent covering to the eye.

It is worthy of observation that on Mr. Dalton's death his Brain was dissected, and the Organ of Colour found to be in an abnormal condition.

#### ORDER.

This Faculty enables man to discern the systematised and regulated condition of all natural objects. In nature everything is in order. This gradation prevails in the moral world as well as in the physical, though it is not so easy to see it. “By Order,” says Old Cornaro, “the arts are more easily learned; by Order armies are rendered victorious; by Order families, cities, and states are maintained—hence I conclude that orderly living is a certain cause and foundation of health and longevity.”

The functions of this Faculty are by no means limited to outer objects. They operate in most important ways in the

arrangement of the Mental Faculties, and give these their due sequence and succession, so as to prevent confusion of the Mental Actions. If a theatre were to take fire, and if even a crowded audience were to go out in good order, those nearest the door proceeding first, it is probable that few persons, if any, would be injured. But when Order is disregarded, in such cases much mischief ensues. When Order is lost in an army in battle, all is lost.

In all beautiful things a leading charm is in their regularity, their conformity to Order :—

“Where Order midst variety we see,  
And where, though all things differ, all agree.”

Nature never violates Order.

The Organ of Order forms the outer angle of the eyebrow, and gives it length from the centre.

#### NUMBER.

But few, if any, of the lower creatures seem to have any notion of Number, nor any Faculty of this kind. In order to count anything there must be a power of abstraction—power to withdraw the Intellect from any difference between the objects counted, and to regard them solely as units. The savage tribes are remarkable for deficiency in Number. But few of them can count beyond ten or twenty, and some have no words to express any Number beyond five. The importance of this Faculty is obvious. Without it hardly any intellectual operation could be carried on. Commerce in such a case would be almost impossible. The arithmetical talent is very unevenly bestowed. It is known to be possessed in some cases by totally illiterate persons, who make intricate calculations they know not how. They tell you “ ’tis shown to them.”

Mozart and Storace, eminent musicians and contemporaries, had a passion for arithmetic. It is recorded of Storace that, when a boy studying music under his father, he received a bravura song of Bastardella to copy, and was so surprised that



fifty guineas should be paid for singing one song that he counted the notes in it, and calculated the amount paid for each at four shillings and tenpence. One passage he valued at eighteen pounds eleven shillings.

The late Mr. George Combe, the well-known writer on Phrenology, never could master the multiplication table.

It is very difficult to discern this Organ. It is placed under Order, and its condition is seen by the manner in which the outer angle of the eye is affected.

It is here, after Form, Size, Weight, Colour, Order, and Number have operated, that Individuality composes these attributes into one, and makes it a complete thing—a whole.

#### LOCALITY.

The object having been seen in its totality, then comes the question, Where is it? North, south, east, or west? What is its position? How does it stand in relation to me? This geographical question is very important. It refers to the law of place, which prevails in all material things. Each nerve, blood-vessel, bone, &c., has its place in the human body. Where that is, is a most important surgical inquiry.

Locality signifies place, position, situation, whether in relation to things on a small scale or a large. Its Organ is well developed in all travellers who go about voluntarily to see places. It is said to give a tendency to restlessness and love of change of residence. In natural history it searches the habitat of each plant and animal. It also gives the power to find one's way in little-known places. In geography and astronomy it comes into most important action.

#### EVENTUALITY

Takes cognizance of action in objects, of things done, of occurrences and events. It is the Historical Faculty, the Faculty of action—motion; and not only perceives motion in external things, but gives love of motion and exercise and an impatience of undue rest. It is the narrating, recording, and story-telling

Faculty, and must be active in historians, annalists, and novel-writers. When suddenly called into action it seems to drive one backwards, as when a person, or other object, is unexpectedly seen. The situation of its Organ is in the centre of the forehead, immediately above "Individuality."

## TIME.

As Eventuality notices occurrences, so does Time take cognizance of periods and dates. It is the Chronological Faculty, the Mental watch. There are persons so well endowed with this Faculty that they can tell the hour even if awoke suddenly at night. Others there are who are continually asking the hour, or referring to a timepiece. Time is the general relation of actions, or the form and mode in which effects succeed each other, and effects succeed each other only in action.

In the *Spectator* there is an account of an idiot boy at Woodbridge, in Sussex, who, continually sitting at his mother's door, got the habit of accompanying the striking of the quarters and hours of the church clock, which was within his sight, by a beat of his hand. The clock happened to get out of order, and was taken down for a while, but the boy continued to beat the quarters and hours with exactness. At Liverpool there was not long since an idiot who spent his days going from clock to clock, and could tell how each differs from each as to time. Many instances of extraordinary time-knowing by idiots may be adduced. One in Chichester knew the birthday of every noteworthy person in the town, and never failed to call on them on their natal day for a penny.

## TUNE, OR TONE.

"There is a charm, a power that sways the breast,  
Bids every passion revel or be still,  
Inspires with rage, or all your cares dissolves,  
Can soothe distraction or relieve despair:  
That power is Music."—*Armstrong*.

Music is a distinct art, and depends not immediately on the sense of hearing.

Some persons with excellent hearing have no ear for music. Some, even as children, have marked abilities in this line. Sound is one of the attributes of matter when set in motion ; but musical sounds seem to be distinct from ordinary sounds. Music results from certain motion in certain things, such sounds being in conformity with certain laws, such as those of Tune and Number in particular. This Faculty regulates not only the sounds in singing and instrumental music, but it is in constant operation in producing the inflections and modulations of the voice in speaking.

If two men of similar dispositions, talents, education, and position in life could be found—one loving and understanding music, the other devoid of these capabilities—one would soon discern what an immense advantage the musical person would have over the other, not alone in the resources and the pleasure music yields, but also in the power of bestowing pleasure on others, and in making way in society. The musical man would be ever welcome, and would possess the enviable power of creating cheerfulness around him, and often, mayhap, of chasing away anxiety and mental pain from those in whose ear the moralist or the philosopher would pour his remonstrances and his maxims in vain.

“ Music exalts each joy, allays each grief,  
Expels diseases, softens every pain,  
Subdues the rage of poison and the plague,  
And hence the wise of ancient days adored  
One power of physic, melody, and song.”—*Armstrong*.

The Organ of Tune forms the angles, or outer edges, of the forehead, resting on “Order” and “Number,” and rising into “Ideality.”

#### LANGUAGE.

It is surprising that none of the Physiognomists, from Aristotle to Lavater, ever noticed the connection between verbal power, loquaciousness, the gift of talk, and the prominence of

the eye, particularly as so much has been said and sung about this eloquent Organ.

"In one soft look what Language lies !  
Oh, yes ! believe me, love has eyes."

It is curious to see what speculations were entertained concerning the origin of the Mental Faculties before the discovery that they have a distinctive organic source.

"Talking of Language," Dr. Johnson said, "it must have come by inspiration. A thousand—nay, a hundred thousand—children could not invent a Language. While the organs are pliable there is not understanding enough to form a Language : by the time there is understanding the organs become stiff. When I maintain that Language must have come by inspiration, I do not mean that inspiration is required for rhetoric and all the beauties of Language, for when once man has Language we can conceive that he may gradually form modifications of it. I mean only that inspiration seems to me to be necessary to give man the Faculty of Speech—to inform him that he may have speech, which I think he could no more find out without inspiration than cows or hogs would think of such a Faculty."

"According to my fullest conviction," says Humboldt, "Language must be regarded as naturally inherent in man, for it is altogether inexplicable as a work of his understanding. We are none the better for allowing thousands and thousands of years for its invention. There could be no invention of Language unless its type already existed in the human understanding. Man is man by means of speech, but in order to invent modes of speech he must be already man."

Dr. Gall has proved that Language, like every Mental Faculty, results from its proper Organ in the Brain. It was, indeed, his earliest discovery. The condition of the Organ of Language is indicated by the degree of prominence in the eye, because the Organ lies on the plate of bone immediately above and somewhat behind the eye, and when it is very fully developed it gives rise to a decided fulness of the eye, and chiefly in the underneath part.

## CHAPTER VI.

## THE REFLECTIVE FACULTIES.

WHAT is Reflection? Dr. Reid thus defines it:—"When we give attention to our thoughts and passions, and to the various operations of our minds—when we make them the objects of our attention, either while they are present or when they are recent and fresh in our memory—this act of the mind is called Reflection." Locke defines Reflection to be "The notice which the mind takes of its own operations."

When, after a day of action—of buying, selling, practising a profession—a man sits down at home and reviews his doings—thinks how he might have done better or acted differently—he may be said to specially and coolly think over—*i.e.*, Reflect on—what he has done. But when most in action he was also reflecting and rapidly deciding on what then seemed to him to be the best course to pursue. Then, however, his feelings—one or more—were in action—hope, fear, desire urged him on—and his reflective powers had not time to consider maturely on the question at issue.

Reflection is the concluding operation of the intellect prior to action. But when the deed is done it resumes its office and deliberates on the past. Reflection, of itself, is mental digestion. It is consideration, meditation, study, retrospection, deliberation, self-examination—thought with the eyes shut, when all the feelings are out of action, and the Considering Cap is put on.

This power, like every mental power, is very unequally bestowed. The incautious man, though he may really have good reflective abilities, does not allow himself time for reflection. He hurries to the attainment of his object, giving no heed to subjects demanding reflection. On he goes, and 'tis

only when the act is done that he finds time to stop and think—too late, often.

The very cautious man is beset with doubts and fears, and his thoughts become bewildered. He cannot say "I will" nor "I won't," and the time for reflection and action passes away. Seldom does it happen that the Reflective Powers are suffered to perform their functions uninterfered with by either strong or weak feelings, or by inert or ill-regulated fact-gathering perceptions. Unclouded reasoning powers are not often met with.

Reason, of itself, has no feeling, no honesty, no humanity, no religion, no love, no friendship. It is purely an arguer, and may be retained on the side of any strong feeling.

Reason, then, has no feeling, and feeling has no reason. Feeling gives the will, Reason or Intellect shows the way. If the will be not in the right direction, Reason can do but little to set it right.

"If wrong our hearts our heads are right in vain."

#### COMPARISON

Is the first operation of the reasoning or reflective power.

It is hardly possible to understand anything without putting it by the side of something else, in order to compare it—to see how far it resembles or differs from such thing, or such case. It is by this putting together operation that we are helped on to increased knowledge of that which is less known. All knowledge owes its existence to older knowledge—to something to which the little known may be compared. The infant in arms soon learns to compare face with face, and to cling to the known. If the Comparing power did not exist in the child each person would be equally agreeable to it. It discriminates its food by Comparison: one substance is liked better than another.

By means of the Faculty of Comparison we are enabled to discern the relative degrees of perfection in all things, and all differences in external objects—in their sounds, motions, forms, sizes, weights. Our language abounds in terms of Comparison.

What would poetry be without metaphors and analogies? And love-letters, how tame and poor without similes! The writer came across, in an old newspaper, a report of a trial for breach of promise, the defendant being a tallow-chandler. In one of his letters he made free use of his Comparing Organ. He spoke of "his soul being *dipped in wretchedness*;" of "his heart being cast in a *delicate mould*;" of "the *store of happiness awaiting him*;" of "his love *burning clear*;" of "*his liver being consumed like the wick of a candle*;" of his fears lest his fair one's love "should *die away like flame in the socket of a candle-stick*." One passage ran thus:—"My love, my angel, my Hand (Miss Hand), when shall we be joined together, and mix *like wax and spermaceti*?"

Moore the poet was great in his Comparisons. At a dinner given to him in Dublin he thus responded to the toast of "The Poets:—" "Can I name to you Byron without recalling to your hearts' recollection all that his mighty genius awakened there—his energy—his burning words—his intense passion—that disposition to wander among the ruins of the heart—to dwell on places which the fire of feeling had desolated—and, *like the chestnut-tree, that grows best on volcanic soils*, to luxuriate most where the fire of passion had left its mark? Need I name to you Scott—that fertile and fascinating writer, the vegetation of whose mind is as rapid as that of a Northern summer, and as rich as the most golden harvest of the South—whose beautiful creations succeed each other like the fruits in Armida's enchanted garden—one scarce is gathered ere another grows? Shall I recall to you Rogers, who has hung up his own name on the shrine of Memory among the most imperishable tablets there?—Southey, the author of 'Don Roderick,' one of the most spirited poems in any language?—Campbell, the polished and spirited Campbell, whose 'Song of Innisfail' is the very tears of our own Irish muse crystallised by the touch of genius?—Wordsworth, a poet even in his puerilities whose capacious mind, like the great whirlpool of Norway, draws into its vortex not only the mighty things of the deep, but its minute weeds

and refuse?—Crabbe, who has shown what the more than galvanic power of talent can effect by giving not only motion but life and soul to those subjects that seemed incapable of receiving them?”

Comparison refers to things past—Causality predicates things in the future as regards effects. By means of Comparison we are enabled to discern the relative degrees of excellence in all things, and all the differences in external objects. Hence our expressions good, better, best—strong, stronger, &c., &c.

“Analogy is a truer guide than many teachers tell of.”

“Similitudes are scattered round to help us, not to hurt.”

“Moses in his every type, and a greater than Moses in the parables.”

“Preach in terms that all may learn the philosophic lessons of analogy.”—*Tupper*.

#### CAUSALITY.

One of man's peculiar distinctions is that he is a Cause-seeking being. Some other animals can, in a limited way, discern the connection between cause and effect. But man alone investigates, scrutinises, interrogates Nature. Nor can he rest until he knows, as far as can be known, the reason why of everything that is or occurs. “Nature,” says some one, “is an immense chain of causes and effects which flow unceasingly from each other.”

Causality discerns the influence of the past on the present, and of the present on the future, and thus leads to foresight and logical argument. There is, then, in the human mind an inalienable and fundamental Faculty which employs itself in tracing all effects to their proximate as also to their remote causes. This Faculty begins, when its Organ is largely developed, to operate at a very early age, and it is the prime mover in the pursuit of knowledge of all kinds. “Why is this so? Why should I do or not do this or that?” are questions which the lisping child as well as the grey philosopher is found to inquire. And often so acute and searching is such an inquiry



when made by children that parents are not unfrequently made sensible of their ignorance from the questions asked by their children. The desire to be thought to possess knowledge of the causes of all actions and appearances has ever been manifested. The admission of ignorance is painful. "I do not know," is an answer which no one likes to give, and pleasure is ever experienced by persons able to give the required information.

When Causality does not exercise itself on well-ascertained facts it becomes the partner of its near neighbour, Imagination, or Ideality. The Hon. Robert Boyle gravely states that the sound of a drum headed with the skin of a wolf would break the head of a drum headed with the skin of a sheep, and that the notes of a harp strung with foxgut would frighten fowls. "Persons," says Pascal, "who see effects and cannot see their causes, are, in comparison with those who see causes, like those who have eyes only and not understanding. For effects are sensible, but causes are distinguished only by the understanding"—that is, by Causality.

It may be thought that persons with large Causality, though not accompanied by well-developed perceptive Organs, ought to know how to connect cause and effect. But it will be found that their Causality has not this effect, but that it rather causes them to be apt to ask why, when they hear a thing stated—that is, makes them searchers of causes by questioning, but not observers of the connection between cause and effect. Having weak perceptive Organs, they do not notice facts, and therefore they cannot be practical reasoners: Causality, in fine, gives power to discern (aided by other Mental Faculties) that every effect must have an antecedent cause retrospectively repeated back to the ultimate cause of all causes—a cause far beyond human comprehension, but not beyond human recognition, study, adoration, obedience.

In like manner as an individual divested of this Faculty would be unable to trace any effect to its cause, and would therefore be little better than an idiot, so would the whole human race deprived of this power sink at once to nearly the

level of the brute creation. Man ignorant of causes is as a child. He acts from authority, or precedent, or impulse, not from reason. He may become acquainted with facts to a limited extent; but why that which exists, or that which occurs happens, he knows not and cares not to know. From the mind of such a being all science would be excluded. The words "why" and "because" never could for him have any signification. Resemblances he may observe, but in the perception of identity and likeness his whole reasoning powers would consist. Were he to live a thousand years he would leave the world little wiser than he entered it.

Cause means law, origin, power to create and to know. Causality is the grand foe to ignorance and superstition. Urged by this great instinct man has conquered the earth piece by piece. By discovering the cause of eclipses he dispelled a great standing terror. By discovering the causes of diseases he prolongs life and increases happiness. Causality, in fine, is one of the great searchers for knowledge—the chief explorer, discoverer, inquirer, knower, and reformer.

#### CONGRUITY.

"Comparison" and "Causality" have hitherto been deemed to be the sole reflective powers, and the Faculty, which has gone by various names, such as Gaiety, Mirthfulness, Wit, has been consigned to the region of the Moral Sentiments. The writer is unwilling to differ from his predecessors, but he entertains the opinion that the Faculty in question possesses capabilities which entitle it to be ranked with the Intellectual powers.

In the first place the Organ is situated distinctly in the forehead, and comes within its arch. Next, Wit, Humour, are essentially Intellectual powers. Mirthfulness and Gaiety are but modes of their manifestation. There seems to be, independently of "Comparison" and "Causality," an opinion-forming—a judging principle—a president of the Intellectual Council, which, when Comparison and Causality have done their parts,

reviews the whole argument *pro* and *con.*, and decides on the merits of the case. People talk of their better judgment, their cool judgment, which comes in often a long while after the question at issue has been argued and re-argued by the ordinary reflective powers. What is the office of the judge in a court of law? He listens to the pleading on both sides. Ultimately he forms his judgment on a review of the whole proceedings, and sees what is fit, right, true, just, congruous, and becoming. This judging power seems to the writer to be the sense of Congruity, or fitness of things, and he gives it this comprehensive term. Humour, Gaiety, Mirthfulness, come within its province, and it makes use of these as occasion demands. What is laughter but the expression of a judgment in a manner often more eloquent than words? Whatever passes the boundary of common sense, of reason, becomes absurd, and is a subject for laughter, and only for laughter. Surely it is not Causality that judges itself, nor Comparison that criticises comparison. There is a power distinct from these that performs the office of critic, not only in relation to the process of reasoning in our own minds, but in the reasoning of others—that judges approvingly or disapprovingly; and this principle, this critic of the mind, appears to be Congruity. It deals in humour, wit, satire, irony, ridicule, caricature—all that is laughable.

This Faculty has much to do with cleanliness and moral order. The saying, "Cleanliness is next to Godliness," has much import. It is a bad sign of the intellect of an individual or a nation when the perception of dirt is obtuse. Dirt is mislocated matter—matter out of its place. The perception of mislocated matter, of matter not in harmony with things around it, is as much the result of an innate Faculty as is the perception of inconsequential reasoning. Whoever is imperceptive of dirt is imperceptive of other incongruities, and such imperception is rarely, if ever, found in a clear and vigorous reasoner. To be intolerant of dirt is to like to see matter properly classified—that is, in a congruous state, and in harmony with surrounding

objects. This is to love order, physical and moral. Physical order is perceived by the Perceptive Organ of order, but the range of this Organ is limited. It does not discern incongruity, nor the unfitness of things.

Moral harmony is Congruity between the actor and the action. It is a violation of moral harmony when a clergyman speaks of racing, hunting, and such like, or when a lady uses language suitable to the male sex, or when a man is effeminate, or a female masculine. It is a violation of moral harmony or Congruity when an old woman marries a young man, or an old man a young woman; or when an old person dresses like a young person, and so on. Taste is the perception of what is fit, suitable, and congruous—a perception not necessarily possessed by all persons, even of good education. “The man of taste in literature,” says some one, “writes nothing that can offend the ear. In the arts he produces nothing that can hurt the eye; in society he always employs the tone and language suitable to the place where, and the persons with whom, he is. A person possesses taste when he is apprised by a quick and lively sensation, agreeable or disagreeable, of what is beautiful or ugly, good, bad, or middling, in what he sees, hears, or reads.” “That part,” says St. Augustin, “is deemed shameful and deformed which does not agree with the whole.” When the features of a face are incongruous, we call the face ugly, and the same when the body and limbs are in disproportion. Things congruous with each other, such as the parts of the face, we call handsome. By the law of Congruity we are taught to do things in season and in character. It would be incongruous to lecture a tipsy man on sobriety, or an angry man on meekness. We commonly hear of men of good abilities who are deficient in judgment, of clever lawyers who do not make good judges. The following is to the purpose:—

“Some lawyers feel a great disinclination to allow a verdict to be wrong, and thus to admit that they have been parties to a miscarriage of judgment; while others, from the want of the *Judicial Faculty*, and being wholly without a clear judicial con-

ception of what they have to try, and thinking it right that an immoral man should be punished, stand by the verdict which secures that punishment, wholly unmindful that with the wickedness and immorality of the man the law has nothing to do."—*Times*.

Here is an important recognition of the Judgment theory as above stated.

A remarkable instance of the strength of the principle of Congruity was given a few years back by a Spanish gentleman, who committed suicide in the park of the Duke of Marlborough. By his side was found this letter:—"I humbly ask your pardon, my lord, for the great liberty I am about to take in coming to your park to put an end to my dreary existence. It may be a childish feeling, but one cannot blow his brains out in a common road nor in one of those cultivated fields so full of life and civilisation and railways and establishments of all kinds in which your blessed country abounds. So I have not found another proper place to die in decently but your handsome park, and you must bear the inconvenience of a dead man in your grounds."—A. A. DE AYALA.

That persons with this outer angle of the upper forehead well developed are prone to be mirthful and comic is certain. Possibly there may be an Organ apart from that of judgment and close to it which gives the tendency to gaiety.

When this Organ of Congruity is at all out of proportion with the other Reflective Powers it is apt to make one appear incongruous, silly, and unwisely critical, unduly mirthful and inquisitive.

An excellent illustration of Congruity is this:—"Your true doctor—it's a sort of sporting with your true doctor. He blazes away at a disease when he sees one as he would at a bear or a lion—the very sight of it excites his Organ of Destructiveness. You don't understand me. You hate sin, you know. Well, I hate disease. Moral evil is your devil—physical evil is mine. I hate it, little or big. I hate to see a fellow sick; I hate to see a child rickety and pale; I hate to see a speck of dirt in the

street; I hate to see a woman's gown torn; I hate to see her stockings down at heel; I hate to see anything wasted—land wasted, muscle wasted, pluck wasted, brains wasted; I hate neglect, incapacity, idleness, ignorance, and all the disease and misery that spring out of it. This is my devil. I can't help, for the very life of me, going at his throat whenever I meet him.”—*Kingsley*.

## CHAPTER VII.

## SUMMARY.

HERE, then, is, in brief, an exposition of the Phrenological theory of Mind and Brain.

Let us again see what it proposes to our acceptance :—

1st. "That the Mental Faculties are innate." Taking the word Faculties to imply an original and natural, instinctive predetermination to a particular act or set of actions, there can be no question on this point.

2nd. "That all these Faculties make use of or act by means of Material Organs" is proved in the following proposition :—

3rd. "That the Brain exclusively is the material through and by means of which the Mental Faculties have existence in individuals," or, in other words, "that these Faculties perform their functions by means of the Brain exclusively."

The fact that idiocy results from insufficiency of Brain, so that a circumference of nineteen inches in an adult male head necessitates this state of the Mental System, sets this question at rest. By no possibility can idiocy be prevented in such a case.

4th. "That the Brain is composed chiefly of the Organs of the several Mental Faculties, each one of which Organs and Faculties acts independently."

This is proved by the facts of partial idiocy, partial insanity, partial talents and dispositions in sane persons. It is proved by the fact that persons' character and talents can to a certain extent be predicated from the shape of their heads—that is, it is proved by experiment, and remains an incontestable truth.

The best way to show the truth of these Propositions is to state their converse, thus :—

1st. "The Mental Faculties are not innate and natural." This would make these Faculties the result of circumstances occurring after birth, and would destroy all sameness between human beings; whereas we know that the Mental system is the same in kind, though not identical in degree of strength, among all mankind.

2nd. "That (granting the innateness of the Faculties) they do not make use of any material Organ in the exercise of their functions."

This before the discovery of Phrenology was the belief. The following is from a well-known author, Isaac Taylor, in his *Physical Theory of Another Life* :—

"We are accustomed to say that the mind acts mechanically only by exciting muscular irritability and the tension of fibres. But is not this assumption altogether gratuitous? Our consciousness does not suggest any such belief. In rapidly and forcibly moving the hand, in striking a blow, we know nothing of contractile fibres, nor of muscles, nor of a circuitous despatching of orders from the mind to the brain along the nervous chords to such and such muscles as the case may demand. The mind is in the hand, and there it originates the motion. It is not—or not if our consciousness speaks true—in the Anatomical or Physiological Mechanism. This complex apparatus—the hand—performs its part at the moment when called upon with as little of our control or interference as do the Heart, the Intestines, and the Liver perform their constant offices. It is the mind that moves the hand—the mind present in hand and arm that is the actual power."

The amount of ignorance in this passage is a subject of wonder. Did Mr. Taylor ever see a man with a paralysed hand, or even with a smart touch of "the rheumatics" in his shoulder? "If our consciousness speaks truly." What does our consciousness tell us of the internal conditions and mechanism of our frames? Positively nothing previously to instruction. And yet this sort of verbiage is swallowed by tens of thousands. If Mr. Taylor knew as little of the Physical theory of another life



as he knows, or knew, of the Physical theory of this life, we shall not be much the wiser for his lucubrations. That the Mental Faculties depend on material conditions for power to perform their functions, and that the Brain is the material condition so employed, is now admitted on all hands, even by medical men who profess not to believe in Phrenology.

God has affixed laws of size and form to material things. Size is a measure of power, other conditions being considered, all through nature. We do not expect to find great strength in a man nor in a horse of diminutive stature. To the Lungs, Heart, each one of the Visceral Organs, and to the Limbs, such a size and form is necessary to secure functional vigour, and thus by a law of organisation bodily health and strength are decided. In the Physical frame of Man what a multiplicity of malformations consistent with life—hands, feet, spine distorted, sight, hearing, speech withheld or maimed, and all this because the physical powers are made to depend on organised conditions.

Let us look at the Mental system of man, so long supposed to be independent of material conditions. Do we not find in this system like defects to those found in the bodily system? Do we not find idiocy in its numerous stages mostly accompanying cranial deformity? If the Mental system be not associated with material conditions, whence comes all this idiocy? Can an immaterial mind be, or become, idiotic? Passing idiocy, do we not see abroad in the world fools, rogues, of various degrees, some wholly foolish, some half fools and half rogues, mental cripples, in fact, hobbling along as they best can, but wholly unseen as to the causes of their idiocy, because people have not yet learned to look at the Brain, to measure it, to survey it scientifically? And they call the causes of the various Mental imperfections and deformities "inexplicable!" But the few who understand the material laws of the Brain see that in like manner as defective bodily organisation produces bodily deformity, weakness, loss of health, so does a defective organisation of Brain cause the various forms of idiocy, folly, Mental

incapacity. So that a well-sized and well-made Brain is to the Mental system what a well-sized and well-made body is to the Physical system. And thus, in virtue of this law of cerebral or Brain organisation, putting aside all cases of idiocy, we find the various grades of Mental power decided, so far as natural aptitudes are concerned, and man adapted to the state of society in which he is destined to live ; we find men of every sort just as they are organised, and each man fitted for some position, if he were educated relatively to that position. But what an immense number of men with twenty-one or twenty-one inches and a half of Brain are put to the learned professions—to the Church, the Bar, to Medicine—for either of which their size of Brain utterly unfits them !

Then, again, in marriage, how many a twenty-one inch headed man, well tailored and jewelled, finds acceptance, and becomes the sire of an imbecile family, his other half having perhaps a twenty-inch head ! Moreover, how many men with low animalised heads get married to well-organised women, and make them miserable !

More than half the misery of life results from blindness to cerebral organisation.

Perhaps the most cogent argument in favour of Phrenology is the fact that no one pretends to hold any counter-theory, any opposing propositions, concerning Mind and Brain.

We hear of a man who is an Anti-Phrenologist, but when we ask what is his theory on the subject of Mind and its conditions, we get no answer but that he does not believe in Phrenology ; as if belief had anything to do with science, which demands, for or against any theory, knowledge, intellectual acquaintance. Belief is for things unseen, and, in a manner, unknown ; science is for things seen and within the province of actual experiment and cognition.

## CHAPTER VIII.

## THE TEMPERAMENTS.

THE subject of the Temperaments demands the closest attention. A man is energetic or inert, active or inactive, capable or incapable of enjoying repose, according to the condition of his Temperaments.

“Too much of one thing is good for nothing.”

If he have too much of the Sanguine element, he is all for bodily action. If he have too much of the Nervous element, he is unduly sensitive and active, even to restlessness. If he have too much of the Bilious element, he is slow and inert. And if too much of the Lymphatic, he is over-inclined for repose. These are the four Temperaments :—

The Sanguine.

The Nervous.

The Bilious.

The Lymphatic.

The word “Temperaments” is of very ancient origin. Old opinions gave these all power to determine character. According as the humours of the body were mixed, so was the *Temper* good or bad, sweet or sour, violent or gentle. Such was the doctrine of the Greek physicians. In an old medical work, *The History of Health*, by Dr. James Mackenzie, the subject of the Temperaments is thus introduced :—

“The human body contains four humours very different with respect to heat, cold, moisture, and dryness—viz., Blood, Phlegm, Yellow Bile, and Black Bile. Health consists in the due mixture of these, and whatever produces a redundancy of any of them does hurt.” This passage he gives from the writings of Hippocrates. Further on he quotes from a poem

by John of Milan, written in the eleventh century for the use of Robert, Duke of Normandy, son of William the Conqueror—*On the Preservation of Health, with Directions how to Treat Himself in the absence of a Physician*. In this poem there is a description of the four Complexions—the Sanguine, the Choleric, the Phlegmatic, and the Melancholic. “Persons,” says this author, “of a Sanguine complexion are plump, ruddy, cheerful, generous, brave, and benevolent. The Choleric are thin, dry, yellow, wrathful, bold, and impetuous. The Phlegmatic are pale, fat, slothful, feeble, and stupid. The Melancholic are shallow, silent, wakeful, timorous, cunning, and tenacious.”

Dr. Mackenzie, making his own observations on this subject, says:—“We may reckon nine different Temperaments of the human body, of which four are simple—the hot, the cold, the moist, and the dry; four mixed, the hot and the moist, the hot and the dry, the cold and moist, the cold and dry, and one which keeps a medium between all extremes, and may therefore be called the good or healthy Temperament. The simple Temperaments are easily known by sight and touch. Among the mixed or compound, those which deserve the greatest regard in practice are the hot and dry, and the cold and moist. These being directly opposite in their natures require each a different management.” Farther on he justly remarks:—“As we observe men’s Temperaments to differ so widely that what does good to one does hurt to another, it is astonishing that any physician should attempt to prescribe rules for health without taking notice of this difference. For as one shoe will not fit every foot, neither will the same manner of living agree with all men.”

The doctor erred in speaking of nine Temperaments, for the various blendings of the four which he names may be extended so as to give no end of composite Temperaments. The common error of physiologists, ancient and comparatively modern, was attributing to the Temperaments, regardless of the Brain, of which they knew nothing, the various dispositions and characters. It certainly is of importance, in the study of Medicine

and of Phrenology, that the Temperaments be carefully investigated. For though the size and form of the Brain are the primary considerations, the Temperaments, as determining the degrees of strength and activity of this great Organ, come next in importance.

The several Temperaments recognised in Phrenology have reference to the four great departments or systems of the body—namely, the Heart, Lungs, and Arteries, as connected with the circulation of the blood; the Brain and nervous system, as connected with the Mental manifestations; the Liver, as connected with the Secretion of the Bile; and the Lymphatic Vessels, as containing all the moisture of the body apart from the blood.

Phrenology recognises, in common with modern Physiology, the following Temperaments:—

1st. The Nervous—*i.e.*, the Cerebral and Mental, the Brain and Nervous System.

2nd. The Sanguine—the Thoracic, the Lungs, Heart, and Arteries.

3rd. The Bilious—Hepatic—the Liver.

4th. The Lymphatic—Abdominal and Nutritive System.

The condition of the bones, joints, muscles, nails, hair, depends much on the Temperaments, and particularly on the Brain, in which all the Temperaments may be said to originate.

When the Phrenologist describes a person as having a Sanguine, a Nervous, or other Temperament, he means that this is in advance of the others, as a leader. Every one has every Temperament, but only in few are the proportions equable. The second term, as in "*Sanguine-Nervous*," "*Nervous-Bilious*," signifies the next in degree of influence. When the Nervous Temperament is decidedly in advance, the person may be likened to the racehorse—sensitive, excitable, quick, and therefore not well adapted for the ordinary calm and somewhat slow occupations. The Sanguine Temperament gives less Mental excitability, more energy, more fitness for mixed work, more desire for open-air occupations and amusements. The Sanguine is the great energising influence—the mainspring.

The Bilious Temperament leading, there is more capability of combining endurance with Mental activity.

The Lymphatic being a decided leader, inertness and proneness to a sedentary life, calling for little Brain labour, usually result, unless the other Temperaments greatly conduce to activity.

The generally corresponding complexions of each Temperament when in advance are—

The Nervous, brown hair and fair skin.

The Sanguine, red or auburn hair, and ruddiness of face, with fair skin.

The Bilious, darkness of hair and skin.

The Lymphatic, general fairness of hair and skin.

Indications of the several Temperaments are discernible in the configuration of the Brain, but these can be ascertained only by the experienced manipulator.

It may tend to familiarise the student with this subject to mention the analogy which exists between the several Temperaments and certain external objects and appearances.

Thus, in the metals—

The Sanguine	.	.	.	.	Gold.
The Nervous	.	.	.	.	Silver.
The Bilious	.	.	.	.	Iron.
The Lymphatic	.	.	.	.	Lead.

In wood—

The Sanguine	.	.	.	.	Oak.
The Nervous	.	.	.	.	Ash.
The Bilious	.	.	.	.	Ebony.
The Lymphatic	.	.	.	.	Alder.

In water—

The Sanguine	.	.	.	.	The Torrent.
The Nervous	.	.	.	.	The Stream.
The Bilious	.	.	.	.	The Canal.
The Lymphatic	.	.	.	.	The Lake.

In matter—

The Sanguine . . . . .	Fire.
The Nervous . . . . .	Air.
The Bilious . . . . .	Earth.
The Lymphatic . . . . .	Water.

The Temperaments to be found leading in the four leading families of Man are—

The Native North American, or	
Red Man . . . . .	Sanguine.
The African . . . . .	Bilious.
The Chinese . . . . .	Lymphatic.
The European . . . . .	Nervous.

In some of the European nations extremes in the Temperaments are discernible as national characteristics. Thus, the Spaniards and Portuguese are Bilious, and lack that energy and buoyancy which a proper share of the Sanguine bestows.

The Italians incline to the Nervous, and are sensitive and excitable; and when the Bilious combines, which it frequently does, are prone to indulge in the pleasure of doing nothing—the *dolce far niente*.

The French abound in energy that loves strenuous but not long-continued action.

The Germans are said to be given to that kind of life that admits of much sitting and thinking.

In the English the best blendings and the fewest extremes are found.

The excellence of the Temperamental blendings in horses as indicated by colour is well illustrated by the recorded fact that in the race termed the Doncaster St. Leger in forty-five years—

Bay won Twenty-seven times ... Sanguine, Nervous,  
Bilious.

Chestnut „ Fifteen „ ... Sanguine.

Grey „ Twice „ ... Lymphatic.

Black „ Once „ ... Bilious.

If the distance were greater and the weight heavier the black

would not be in so small a minority. The bay and black legs would, however, maintain its supremacy.

The term *Nervous* as used in Phrenology is by no means to be understood in the sense in which it is used by persons who complain of being *Nervous*. Such persons are rather Nerveless than Nervous.

Every Temperament in extremes is sure to cause a more or less diseased condition of the system. Thus the very Bilious have unhealthy Livers, the very Nervous unhealthy Brains, the very Sanguine unhealthy Hearts; the very Lymphatic are prone to tropical disease. Thus, although the Brain is the whole and sole physical origin of every mental operation and emotion, it depends on the other bodily organs for its due supply of proper aliment, and this it cannot get unless the nutritive system in particular work healthily. Between the bodily and the mental systems the closest relations prevail.

In the consideration of the Temperaments the bony or ossific system demands great attention. Whether the bones be thin or thick, fine or coarse, rough or smooth, are questions of great importance. Hence the shape of the fingers, joints, knuckles, should be examined with great care. No part is more declaratory of the Temperaments than the hand. Large knuckles, short fingers, stubby nails, filbert nails, light passing between the fingers, are full of information. The error is in taking these secondary signs as in themselves complete indications. They afford partial data—things to be noticed in making a total; bricks in the building, but they are not the building.

In these photographic days specimens of the Temperaments are plentiful, and particularly of the high Nervous.

These are—Dr. Manning, Dr. Newman, Dean Stanley, Mr. Ruskin, Professor Tyndall—highly Nervous.

Mr. Gladstone and Mr. Disraeli—Bilious, Nervous.

Mr. Bright and Mr. Lowe—approximating the Lymphatic.

Marked disproportion of any of the four Temperaments produces evil results affecting both bodily and mental health. The high Sanguine, causing redness of hair and general florid-



ness, occurs only when the Bilious is deficient. It tends to bring the blood too rapidly to the Brain, by causing too vigorous action of the heart. Violence of anger and even furious mania are not unfrequent accompaniments of this disproportion.

The opposite Temperament, the very Bilious, causes inertness of the circulation and inertness of the Brain and nervous systems. It also causes too much secretion of bone and undue thickness and relaxation of the skin.

Too great secretion of bone causes undue thickness of skull and closing of the sutures of the skull, with headache in consequence. No laziness is more hard to contend with than that of the very Bilious.

The highly Nervous state tends to insanity and nervous disorders in general. Persons thus constituted are apt to smart and agonise on slight occasions, and to be unduly excitable, sensitive, irritable.

The very Lymphatic are prone to fatness, to dropsy, to laziness, sleepiness, lethargy.

Much in all cases depends on the degree in which the Cerebral Organs are developed—those of Amativeness and Alimentiveness in particular:

It must be obvious that these extreme Temperaments united in matrimony entail many evils on the offspring.

Mind, like Music, is producible only by material means. But Music has its laws, its design, its theoretic existence, independently of all material mediums. Thus it is with Mind. It can manifest itself only by material means, but its functions, its laws, its system, have independent existence in the Divine plan of the human being.

## CHAPTER IX.

## THE ANATOMY OF THE BRAIN.

It may be thought by those uninformed on the subject that persons acquainted with the Anatomy of the Brain are, as a matter of course, qualified to judge of the merits of Phrenology ; and that such knowledge is indispensable to the formation of a good Phrenologist. But such is by no means the case ; for there is hardly, as yet, any Anatomy of the Brain in relation to its functions. The person best acquainted with such Anatomy of the Brain as there is may be utterly ignorant of either the theory or the practice of Phrenology ; and the best Phrenologist may be totally unacquainted with the existing Anatomy of the Brain.

All that the Phrenologist need know is that the head is completely filled by the Brain ; and that its different lobes have different functions. With the shape, size, and developments of these lobes he has to deal. If he chooses to enter the skull, and acquaint himself with its central parts as they are at present understood, well and good ; but as a Phrenologist he will be little the wiser.

In the *Popular Science Review* of October 7th, 1867, are the following remarks from the pen of an eminent Physician, Dr. Richardson :—" After Willis the Brain became a fine field of study for anatomists of all schools. But with few exceptions anatomists have never been more than industrious men—pains-takers, with some hard observance and little insight—and so it happened that the poor Brain, cut up after the fashion of cutting up a Dutch cheese, was subjected, long after it was discovered to be an Organ, to infinite anatomical torture, and fearfully insulting misnomers. To this day the names given to different

parts of the Brain are painfully absurd. It is made to have valves and writers' pens, fissures and roads, bridges and canals, curtains and floors—hard bodies which are really soft, and white bodies which are not white—to say nothing of two approximate parts not mentionable even in simile in polite society. At length the physical and metaphysical labours of Dr. Gall helped to render the subject less nominal and less obscure. Gall, by his dissections and by his careful tracing of the diverging fibres, and by his happy and in many respects correct and simple division of the Organs into centres of power, placed observers on a train of research which was full of promise. Unfortunately his disciples, not excluding the distinguished Spurzheim, followed in the metaphysical (mental) direction to which their master had led them, rather than to the physical (anatomical).

"This tendency was in every sense natural. It was the continuous road of inquiry, much widened and more soundly paved, while the physical highway was doubtful from its newness, and especially from the labour demanded in tracing it. The metaphysical path was open, luxurious, tempting even to fascination—the physical was hard, narrow, and less promising to the beholder. Thus sprang up the system of Phrenology, a system in advance of facts, and therefore, though containing many truths, based largely on belief, and fluctuating as belief itself."

So long as Dr. Richardson confines himself to the subject of the Brain, what he says is worthy of attention. But when he states that Phrenology is in advance of facts, he makes a statement totally at variance with facts. Phrenology does not stir a step without facts. It gives nothing to speculation or guess-work.

"It was," says Dr. Gall, "without the assistance of any anatomical guide that I made all my discoveries. Whenever it has been attempted to advance the knowledge of Organisation before that of Function, such assumed knowledge has been altogether conjectural, and bore the impress of the prejudices of the day. Thus the heart was the seat of courage, of love, and sympathy ;

the liver of anger and physical love. The Moral and Intellectual Faculties were believed to arise from the humours and Temperaments. Hence 'good humour,' 'good temper.' "If analogy were a sure guide to the discovery of function, would the soul, alternately dislodged from the 'Pineal gland,' the 'Corpus callosum,' the 'annular protuberance,' have been replaced by Scæmering in the cavities of the hemispheres, and by Ackerman as the medullary substance which lines the interior of the same cavities? Would memory have been placed sometimes in the grey substance, sometimes in the posterior lobes of the hemispheres; judgment sometimes in the fibrous substance of the hemispheres, sometimes in their cavities?" "All our knowledge," he adds, "of the functions of organisation is empirical, for the structure of organs has never enabled any one to discover function."

There is nothing in the structure of the Brain indicative of its functions. If there were such indications it could hardly have remained unknown for so long a period. It is now admitted that different functions are performed by its different regions; yet there is nothing in the appearance of these regions to give information of the fact. The whole Brain appears to be one homogeneous mass. The several Organs of the Brain are without any apparent division or separation.

Dr. Solly, in his *Anatomy of the Brain*, speaking of the different offices performed by the anterior and posterior roots of the spinal nerves, makes the following pertinent observations:—"Although the different offices performed by the anterior and posterior roots of the spinal nerves have been, I think, clearly ascertained, and as it is also evident that the spinal cord consists of nervine, whose office is the same as the nerves which are connected with them; and, therefore, that those are portions of the cord which perform functions as distinct from each other as are the arteries and veins; still anatomists are not yet agreed as to the line of demarcation between them."

Sir Charles Bell, in a paper published in the 135th vol. of the *Philosophical Transactions*, states that he "regards the lateral

portion of the anterolateral columns as a part of the tract for sensation, and the circumstance of there being no decided anatomical line of division between the two columns is not of itself an argument against the correctness of this view; for it is quite possible that perfect distinctness of parts, as regards their function, without any visible line of separation between them, may exist. We must always bear in mind that the nervine which composes the cord is supported and clothed by a perfect though delicate membrane, which, pervading its substance in every direction, is undoubtedly as capable of separating masses of nervine endowed with distinct powers, and endowed by nature to execute distinct offices from each other, in any fissures however wide, or membranes however thick. The presence of such gross and palpable partitions, it is true, would save us some trouble in discovering the line of demarcation, but would not necessarily make it more efficient."

There is, then, no "gross and palpable" division of the Organs of the Mental System; their functions differ, but their structures, to all ordinary appearance, are the same.

As we are on the subject of the Anatomy of the Brain, it may be well to notice the "Frontal Sinus," of which so much capital has been attempted to be made by anti-phrenologists.

The skull is composed of two thin plates of bone with a diploe or sponge-like bony matter between them. This intervening substance prevents, to a great extent, concussion of the Brain from external injuries, though its space is not more than one-eighth of an inch. At about the age of fourteen a small separation of the two plates of bone takes place in the region of "Individuality," "Size" and "Weight," and the separation forms the Frontal Sinus, which is connected with the voice, which changes at this period. It is very easy to perceive whether the Frontal Sinus be large, or small, or medium. The space which it occupies is not over three inches in width; when it is large it indicates a corresponding state of the Organs—an active state; and when small the contrary state. It does not come till the age of puberty, and thus it leaves the part free for

fifteen years; and under any circumstances it occupies but a fractional portion of the Brain. The objection to Phrenology on this score is simply the argument of ignorance, in many cases a very cogent one. The skull is as full of Brain as an egg is of meat, and its bony covering is as the eggshell. It is enough for the Phrenologist to know that the Brain is composed of white fibrous matter, which conducts to the surface matter, grey and globulous, all external impressions received through the nervous system. In the grey matter, which forms the surface of the Brain, all power of sentient emotion resides. In the base of the Brain are certain separate bodies which have received from anatomists certain names, altogether arbitrary, and having no relation to any function, though doubtless they subserve to the mental operations. What office they perform is not at present known.

Allusion has been made in a preceding chapter to the fact that the under-part of the posterior lobe of the Brain which overlies the Cerebellum is composed of Convoluted Brain Matter exactly similar in structure to the rest of the Convoluted Brain; yet of the functions of this part nothing is known. It surely has functions, and is composed of Mental Organs, though, strange to say, they have hitherto passed unnoticed; and as they are a good deal hidden from eye and hand, they can be little more than speculated on. When largely developed, they lift the posterior lobe so as to make it sit high in the head, and raise it much above the Cerebellum.

The difference in persons in the height of this lobe is very obvious. In considering what may be the functions of these underlying Organs, the author has thought of the various likings which people have formed for the study of the different classes of material objects—the animal, the vegetable, and the mineral; and has speculated on the causes of these apparently innate proclivities. There is, very likely, the born mineralogist, who from an early period makes metals his study. Certainly some individuals evince a liking for this branch of science more than for any other. Then comes botany, and the study of

vegetable matter, for which some persons show a lifelong preference—are born botanists. The study of animals is to some very attractive. They delight in dogs and horses, and in birds and beasts of all kinds. Now, these fancies are not for all, but for a few; for, supposing their corresponding Organs in the Brain, these Organs would be very fully developed only in certain individuals. These attachments partake of the nature of the social loves, and are allied with the home pursuits. It is probable, then, that no love originates in the Intellect; not even the love of drawing or music. The Intellect is only the executive power, the inclination springs from some other source. Many persons who are passionately fond of music are deficient in executive power; and it is probable that many persons with executive power are not equally fond of practising music.

These underlying Organs are at all events producing some manifestations, though what they are must for the present be doubtful; and these speculations may go for what they are worth. Only in relation to Botany and Horticulture has the author made any observations, and these are too few to merit much attention. They are sufficient, however, to have given rise to the ideas here expressed, and also to render it not unlikely that there is an Organ of “Concentrativeness”—placed underneath perhaps—distinct from that of “Inhabitiveness.”

The Organs of the Brain are far more complex than they have hitherto been conceived to be—i.e., each Organ has minute and varied functions in its proper department. The healthy skull is, in all normal cases, an exact representative of the underlying Brain covered by its membranous integuments. Where the skull is depressed, or flat, or elevated, the Brain strictly corresponds, so that the skull is to the Brain—allowing for the skull's greater thickness—what the shell is to the egg. The expert hand and eye can readily discover the degree of thickness in the various parts of the skull—where it covers inert Organs and where it covers active ones. It may here be mentioned that the application of Phrenology as a character-reading art is strictly confined to healthy Brains, though it may be applied to a certain extent to unhealthy ones.

## CHAPTER X.

## THE ARCHES OF THE HEAD.

THESE arches require particular attention.

The space from "Firmness," "Conscientiousness," and "Caution" included, to that of "Imitation," and the top of "Comparison," forms a continuous arch, declining in height and in space as it comes forward. But, for convenience' sake, we will call it a series of four arches; the first formed by "Firmness," "Conscientiousness," and, as its "spring," "Caution," the walls being the back part of "Secretiveness" to just in front of "Combativeness."

The next arch, an inch and a half in front; runs through the back part of "Veneration," through "Hope," and "Retrospection," the wall being the front of "Secretiveness" and "Destructiveness." This arch should be somewhat less bold than that of "Conscientiousness." The third arch runs through the front of "Veneration," through "Faith" and "Ideality," the spring; the wall being the front part of "Acquisitiveness" and "Alimentiveness." The fourth arch forms the boundary of the forehead, and is about an inch and a half in front of No. 3. This should, in like manner, gradually decline in height and boldness, so as to show from the front to a person sitting—both sitting—unobstructedly the arch of "Conscientiousness," the head being in its proper position, looking directly forward at right angles. The fourth arch never should be bolder than the third, the third than the second, the second than the first.

Great attention should be paid to the length of the crown of the head from the boundary of the forehead to "Firmness." In the full-sized male head this should be six inches.

It often happens that a head is high enough, and has a lofty appearance from the front, yet is deficient in length at the top,



leaving no room for "Veneration" to develop itself fully. Length as well as height of roof is wanted. This shortness at the top of the head comes from a poor development of "Firmness" chiefly, and it cripples the Attic story. All undue height in the coronal region is to be deprecated. It is not often seen, but where it exists it makes a man morally fastidious, critical, fault-finding, and unpractical. To such men nothing is as it ought to be—all is wrong, and the temper gets soured by such squeamishness. A man with a very lofty coronal region (known to the writer) was continually carping at his children and picking holes in "the world." A friend remonstrated with him, remarking that so much anger was unbecoming. "It is not anger I feel," said the lofty-headed man, "*it is pious indignation.*" This thinness of the Moral cuticle is almost as bad as its opposite, for it unfits a man for week-day life, and prevents him from taking things patiently and tolerantly.

In heads covered with hair these arches have to be estimated by the hands, and here it is that the *tactus eruditus*, the educated touch, is required. This comes to no one at once. It has to be cultivated and trained. The Saxon type must be preserved all through these arches. Nothing Gothic or flattish will do. Whoever would know the head well must know it first in its most perfect state. This principle is seen in the art of drawing the human figure, when only the most perfectly made forms are placed before the student.

The female head should not be much elevated in the coronal region, nor the frontal. To lift the female mind above a certain modest height is to spoil it. Ladies with ballooning tops to their heads should live in balloons. They become extravagantly this or that, and know no happy medium. They are transcendental and overshoot the mark in morals, manner, and religion, and when Language is at all active, how they do talk!

In all cases, and particularly in the male head, the diameter of the base of the Brain in the region of "Destructiveness"

should be somewhat greater than the diameter of the arches, from the spring or from any part of the walls.

In low heads there will often be a surface or peripheral fulness of development, so as to make the coronal Organs appear large. But in the absence of height of Moral region this is not to be trusted. The head must have height equal—that is, identical—with its width.

There are plenty of men with defective Moral regions who keep clear of the law, and who are “passing honest” as the world goes. But if you want a true man, with all the human virtues, or a fair share of them, he must have a well-developed coronal organisation, a duly elevated and bold top to his head. Nothing short of this will do. But, as has been repeatedly said, too much height is almost as bad as too little. A very low head is compatible with health, but a very high one, such as Sir Walter Scott’s and Lord Byron’s, rarely, if ever, occurs except from the influence of scrofula.

## CHAPTER XI.

## LARGE HEADS, SMALL HEADS, AND FOREHEADS.

NOTHING is more common than to hear objectors to Phrenology say, on the score that size of Brain is a measure of power, "I know a gentleman with a very small head, yet he is very clever;" or, "There's Mr. —— with a very large head, yet he has no talent—is half a simpleton. How then can size of Brain be a measure or criterion of power, or have anything to do in the production of mental capacity?" If you ask what is the circumference of these heads, the answer is, "I don't know their exact sizes; I never measured them; but one seems to be small, and the other I know has a great large forehead." You have then to explain that size is an absolute measure of power in Brains when they fall below a certain standard, say twenty-one inches in circumference, for then you approach idiocy, but that, in reality, form, or make, is also a measure of power. It is with the head as with the body—a small and well-made man may be strong and active, whilst a large and ill-made man may be weak and inactive. Yet if this small and well-made man had a stone added to his weight, which would of course add to his size, he would, retaining his good make, be still stronger and more active.

Moreover, it is never maintained that a small-headed man, say twenty-one inches round, may not be very clever in some speciality, though a man of real weight and solidity he cannot be. It is not mere intellectual ability that proves the power of a Brain. A man may be nearly all intellect, as was Lord Bacon—that is, all *reflective* intellect—and be very deficient in a moral point of view. And as to partial cleverness—ability for this or that art—this may be found in idiots. One will have a talent for drawing, another for music—witness Blind

Tom, the idiot negro boy, a prodigy of musical ability—another for mechanics, or for arithmetic.

It is not cleverness in any particular department that makes the man. We must view him as a husband, a father, a citizen, and see how he carries himself in these relations. We must take account of him, too, in his moral and religious aspects. Then only can we sum him up, and ascertain his value. It is not denied that a man with a twenty-one-inch-round head may be amiable and clever in some respects, but it is denied that he can be of any weight or generally superior power; or possessed of talents for any of the learned professions; or that he can live through a long life and preserve a steady and amiable character. As to a male head only nineteen inches in circumference, this must be more or less idiotic, be its form what it may.

Then as to a large Brain, say twenty-three or twenty-four inches round, not having much mental power, it altogether depends on the manner in which the Brain is distributed and on the Temperament. A large and ill-made Brain will work badly just as will a large and ill-made body. Still size will prove a measure of power, for the large Organs in such a head will always be found to perform their functions vigorously, if the health be good and the Temperament at all active. There must be enough of the Animal Organs to give energy and industry, enough of the Moral Organs to give elevation and dignity, and enough of the intellectual to give due observing and reflective sagacity to regulate the conduct. Deficient size in any Organ or Region is sure to produce deficient functional power; and so a Brain may be large, and, to the uneducated eye, well formed, and yet be defective in several vital points. Of all things a very large forehead is the most deceptive. Beyond its due proportion to the other regions all runs to waste or generates mischief. The rule is the same in architecture, in the body, and in the Brain:—

“No single parts unequally surprise,  
All comes proportioned to the admiring eyes;  
No monstrous height, or length, or breadth appear,  
The whole at once is bold and regular.”

Foreheads are of three types:—1. With large Reflective and moderate Perceptive Organs. 2. With large Perceptive Organs and moderate Reflective. 3. With a proportionate state of these two classes of Organs.

The first gives the Socratic, the Baconian, style of intellect—all speculation—little practicality or attention to external details. The next gives great attention to external things, great practicality and love of details, great power to pick up knowledge from observation, and great educability, but only a moderate share of reflective or speculative sagacity. The third type gives a fair average of both perceptive and reflective comprehension, and is the most favourable.

Socrates lived in a world of ideas, and held communion with a familiar spirit. Bacon was the wisest of fools. Sir Isaac Newton with his large Perceptive Organ was an observer with sufficient reflective power to make him a most acute and scientific inquirer. There are hundreds of able men with only a moderate share of Reflective power, but with good Perceptives. A man may take time to reflect—may inquire, read, cogitate, but he must observe at once, or lose the occasion probably for ever. No good artist, mechanic, architect, naturalist has feeble Perceptive Organs.

Of all things the Organ of "Form" should be well developed. This is seen by the distance between the eyes. Artists say that the width between the eyes should be an eye's width. There can hardly be any exact rule in the case, but one soon comes to see whether the eyes are close to the nose or wide apart. Form is the first attribute of objects that is observed. If Form be not taken notice of the other Perceptive Organs are not called into action, and so the person sees things, but does not observe them—does not scientifically notice them. The first and indispensable requisite in an organisation is due width from eye to eye. Most of the savage races have it, and this it is that gives them such great acuteness of observation, so that they will track a person through a forest. The forehead of Napoleon I. is, as regards the Perceptive Organs, a model of

perfection. The eyes are very much apart; the centre of the forehead, embracing "Individuality," "Size," and "Weight," is exquisitely developed, and the reflective region is full, but has not the philosophic elevation that the painters and statuaries have given it. Were his forehead as it is represented by artists, he would have been a philosopher, not a fighter. Persons with eyes close together and weak Perceptive Organs, having good Reflectives and "Ideality," may be clever with the pen or with the tongue—may be writers and speakers—but never artists in any department of the fine arts. They have their place in nature, and their proper work to do; they work with head, and turn their eyes inwards, not with hands; and, if otherwise well organised, may be valuable members of society. And persons with large Perceptive Organs may have little Reflective power, and may be of little worth moral or intellectual.

The middle horizontal line of the forehead is occupied by the Organs that take notice of objects in action, the lower Organs being confined to things at rest. These middle Organs are "Eventuality," "Time," and "Tune"—the historic power and chronologic, and that which cognizes the sounds emitted by objects when in action. It is of course well to have these Organs fully developed, but they are not so vital as the lower Perceptives.

The upper line of the forehead is occupied by the Reflective Organs—"Comparison," "Causality," and "Congruity." This line never, particularly in females, should overhang the Perceptive line. The common opinion is that an obtrusively large upper forehead is very fine. This is a great error. Reflection should ever wait on Observation, and this cannot be when the Reflective Organs overhang the Perceptives. Very large Reflective Organs usually accompany weak Perceptives. They are like birds with long wings and small bodies—much in the air, little on the ground. These so-called fine foreheads being very often associated with very unfine intellects, tend to bring discredit on Phrenology in the minds of persons unacquainted with its theory and practice. Large Reflective Organs, when

unguided by good Perceptives, run into all sorts of nonsense, and force argument and disputation.

Horizontal wrinkles in a person under forty are not "lines of thought," but generally lines of want of thought, for they indicate inaction in the underlying Organs. The true lines of thought come on in late years, are seen perpendicularly at each side of the nose, but they have little positive significance, though they are often seen in deep thinkers. The great thing to be desired in the forehead is, that it be in due proportion to the other regions, neither smaller nor larger. A very large development of "Secretiveness" and "Caution" tends to narrow the forehead, and a very large and wide forehead tends to curtail the development of these most necessary Organs. In fine, foreheads are a study, and nothing but experience can make a good judge of them.

## CHAPTER XII.

## WOMEN'S HEADS AND CHILDREN'S HEADS.

THE female head is less in size than the male, just as much in proportion as the female body is to the male. The male head may with safety be twenty-four inches round, though this is an inch above what is usually seen; but the female head seldom reaches twenty-three inches round without loss of the feminine and acquirement of the masculine character. Some large women there are who are gentle and effeminate, but these have rather become fat than been born to strength and length of limb and body. With all respect to the armful class of ladies, we would commend the rather slight and tall. They make the best nurses of children, and are altogether the more womanly.

As the female head does not measure so much round as the male, neither is it so wide, so high, nor so long. Single heads may be found to arrive at male proportions, but these are exceptions, just as male heads may be found to conform to the female in size. It follows necessarily that the Brain being the Mental Organ, and size being a measure of its power, though not the only one, the female mind is much less fitted for the hard and rough work of life than the male, and that those philosophers who would prove the female mind to be equally strong with the male know little or nothing of the Brain and its laws. As well may they contend for equal bodily strength and activity between the sexes as for equal mental power; woman is but the softer man, and he who would give her equal strength of mind with man would at once deprive her of her best charm.

But this forms no reason why female education should be the weak and washy thing that it is—composed of “history, mythology, geography, and the use of the globes,” with, of course, the eternal piano and singing, be the natural gifts in



these lines what they may. In many cases, all a girl has learned at school is to play the piano. This may do for man-trapping, but the man once trapped music soon ceases "to soothe the savage breast." He sighs for something more, and but too often sighs in vain. Music resembles sweet cakes—they will not do in place of daily bread.

In the male a good deal of "Self-esteem" is admissible—is wanted for the work of life. But in the female head much "Self-esteem" is an utter spoiler. Of all things it unwomanises woman—makes her proud, overbearing, and, of course, averse to obedience. Power to do and to command "Self-esteem" may aid in producing, and, in some cases, such powers have been needed by women; but for social and domestic life the proud woman is uncalculated. We read of such women as Lady Anne Clifford, who must have had no small share of "Self-esteem." She lived in the reign of James II., and was daughter of George, Earl of Cumberland. She was married first to Earl Dorset, next to Earl Pembroke. She exercised the hereditary office of Sheriffess of Westminster, restored six family mansions, founded charities and churches, detailed her memoirs, recording freely her own doings and abilities, and recording some of the most trifling incidents of her life, even to hair-cutting and nail-clipping. She could converse on all subjects, great and small, and died at the age of eighty-seven years. She was a masculine woman, no doubt proud and self-confident—one of a special kind from which we may pray to be delivered.

Firmness a woman should have. It gives, when not extreme, coolness, presence of mind, steadiness and power of resistance—power to say "No," and stick to it. But it should not be so large as to give the will to persevere in unimportant resolutions, or to prevent the power to yield to fair argument. When this is the case, a moderate share of "Self-esteem" suffices, but with "Self-esteem" and "Firmness" in the ascendant the case is hopeless.

A fair width of head gives energy and desire of action. It prevents tameness and quiescence, and puts life into a woman,

provided there be moral height to keep it in due subjection. Very large Perceptive Organs are not desirable in the female head. They should be enough and no more—a not easy state to discern. The Reflective region of the forehead never should overhang the Perceptive. This overhanging is allowable in a few men, just to give speculativeness of thought, but it is deeply objectionable in a woman.

Mrs. G—— had an overhanging forehead. She was a very clever talker, discoursing ever of her plans and her speculations. One of these she attempted to carry out, and, to a certain point, with apparent success, but she put both her feet in matters of detail, and everything went wrong. This, it may be said, is an isolated case, and may have occurred from some other combination of Organs. No doubt the lady had plenty of "Self-esteem," but this only aggravated her want of Perceptive power, and her superabundant Reflectives and active imagination. Ladies with large upper foreheads and without "Self-esteem" are apt to try to become authoresses and writers of fairy tales of love and such like. Very seldom, if ever, are they good and practical housekeepers—all is left to servants. A certain number of the masculine female heads is wanted, if it were only to pair with feminine-minded men, to whose lot they usually fall.

The well-known Greek forehead is anything but natural in either male or female. It is too much developed in the centre, and too little at the sides, in "Order" and "Tune." Knowing nothing of the functions of the frontal Organs, the Greeks had one model of the head, which they usually followed. They were right in making the female forehead rather low, but they erred in the disposition of its Organs.

Children's heads form a special study, and require long experience to understand. At ever so early an age it can be seen whether their heads are disposed to roundness or to length, whether their eyes are or are not wide apart, and whether the regions are in proportion. It used to be supposed that a nurse by pressing here or there could give a child's head a certain form. But, in the first place, no nurse knew or knows what is

or is not in proper form, and if they did, such casual pressure as the nurse could give the head would in no way alter its shape.

Nature alone is the shaper of heads. Where her hand has not done the work well, no other hand is of use. In children the growth of the body should be in advance of the growth of the Brain. The reverse of this is the sure accompaniment of constitutional delicacy, and many undesirable states. The general notion of children is that they are all alike educable—as pliant as wax, and as capable of taking and retaining any impression which the educator pleases to make. This notion is given in some rhyme that begins thus :—

“Youth, like the softened wax, with ease will take  
The first impressions that we choose to make.”

No one fully recognises innate and original differences between children in disposition, temper, moral principle, or intellectual capacity—least of all do parents admit that their offspring can be inferior to their neighbours'. On the contrary, parental love suggests an opposite belief. No one recognises the fact that vices and virtues as well as talents are matters of organisation of Brain—are hereditary, innate, and mostly ineradicable. A fond mother shall grieve on the death of her young son, even though his father were the worst of husbands; and grieve as deeply as if he were son of the most exemplary man; never thinking that as the father is so probably the son will be.

“Train up a child,” says Solomon, “in the way he should go, and when he is old he will not depart from it.” This is as much as to say, Build up a house in the way in which it should be built, and when it is old it will still be a well-built house. But what if we should say, Train up a horse in the way he should go, and when he is mature he will go in the right manner? Would any one believe that in horseflesh all depends on training? And is man less complex or has a less freedom of choice and of will than a horse? According to this doctrine, Solomon's own training was not of the right sort; for when he was old he went on rather curiously.

Children differ from each other in temper, disposition, talents, just as much as adults. Violence, anger, obstinacy, sulkiness, pride, are inherent in some children. Some are timid and full of fears, some are incautious and nearly fearless, some are unobservant, and stupid, and idle, and will be what they are ; and thus perverse are not to be altered by Solomonian discipline. People don't think of asking why a child wills to be this or that. All reasoning is cut short when you come to this question ; and because certain cases are spoken of in which a reported ill-disposed child is said to have been reformed, it is concluded that what can be done in one case can be done in all.

There are plenty of cases of children, most carefully looked to from birth, ultimately baffling parents and educators, and going to ruin.

In all theories of education, except such as recognise the functions and laws of the Brain, the first conditions of mind, of disposition, temper, talent, are totally overlooked. The young mind is viewed as if it were a piece of ground in which any kind of tree or plant, good or bad, may be grown, or as clay in the hand of a modeller, which may be moulded into any shape. If this were so, what a perfect world we should have ! Taking children as they are—various in moral and intellectual capabilities—there are doubtless general rules apparently applicable to all, and by such rules many are turned in the right direction. But general rules have only general results, and cannot meet individual cases. As regards such cases as are here alluded to, all systems devised in ignorance of the physical dependencies of the mind can hardly fail to contain much error. Some schoolmaster advertises that he can reform any boy, however evil-disposed he may be, and turn him out an orderly and well-regulated youth. This schoolmaster must have an extraordinary knack known only to himself, or be an impostor.

## CHAPTER XIII.

## CRIMINALS' HEADS.

AMONG the hundreds of executed criminals, foreign and domestic, of which there are casts in the Phrenological collections, there are but few that do not present a type in accordance with their offences. Murders are of two main classes—the courageous and the cowardly. The courageous murders are few. They are committed on men, and are done in defiance of “Caution.” Rush’s murder of Mr. Jeremy was a bold act, and was followed by desperation. Rush had a large brain, but it was chiefly at the base. He had neither “Secretiveness” nor “Caution” in anything like a full state; and his coronal region was miserably low. Moral ideas passed through his Brain but never lodged in it. He was as near being an animal exclusively as civilised man could be. He kept up the religious appearance to the last, and died a professed believer.

Mrs. Manning’s head was as like Rush’s as if she was his sister. Not an iota of moral sentiment ever remained with her. She died an atheist. Her Brain is enormous in the animal region. It certainly required no small share of courage to go downstairs with her victim, pistol in hand, and to shoot him on the way down. A misfire would have spoiled her game.

Thurtell’s murder of Weare demanded boldness and firmness. Thurtell was a bold and a firm man, with anything but a very bad head. There are plenty of men with worse heads than Thurtell’s. It was only after many years of a gambler’s life that he was reduced to the murdering scale. He was what is called a good-natured fellow. In Archbishop Whately’s annotations to Bacon there is this reference to Thurtell’s case:—“When

Thurtell the murderer was executed there was a shout of derision raised against the Phrenologists for saying that his Organ of Benevolence was large. But they replied that there was also a large 'Destructiveness' and a Moral deficiency, which would account for a man, goaded to rage by having been cheated of almost all he had by the man he killed, committing that act. It is a remarkable confirmation of their view, that a gentleman who visited the prison, shortly after his execution, where Thurtell was confined, found the gaoler and turnkeys full of pity and affection for him. They said he was a kind, good-hearted fellow, and that they never had a prisoner whom they regretted so much. And such," says the archbishop, "seems to have been his natural character when not influenced at once by the desire of revenge and of gain."

The heads of Burke and Hare are very bad—yet Burke had to be made half-drunk before every murder he assisted in committing.

The heads of murderers of women are usually of a low and a feeble type, as seen in the cases of Greenacre, Daniel Good, and Mullins. They are small and miserably low in the Moral region. The female murderers, usually poisoners, have a very low type of head, short in front of the ear, long behind, and low in the coronal region. The foreign casts are few but very marked. Courvoisier, Kalabergo, and Kohl differ a good deal from the English type, particularly the two first. Courvoisier's head does not lack coronal height, but it slopes away in a Gothic arch from the centre to the sides. Mere height of coronal region will not suffice unless it slope in a Saxon arch, particularly in the region of "Conscientiousness" and "Caution." The form of this region is of vital importance.

There are plenty of low moral heads about, and plenty of men who, though they keep clear of the law, lead low moral lives. These men are of all classes, high and not high, well educated and not well educated. The rich can buy their gratifications, and need not steal them. Our present mode of education has no influence whatever on our moral nature.

When we are moral, it is chiefly because morality is innate in man, and sticks to some men through life. They are "good-natured" in the best sense of the term, and they are to be found in all classes and of all creeds. Good morals come from a good Organisation of Brain: bad morals come from a bad Organisation of Brain. When the head is naturally well formed, it usually has from the parents good example and good direction; and when it is badly organised, it comes from a bad stock, and has had bad example and bad precept. There are in England among the labouring classes some of the finest heads in the world, and some of the noblest minds. But among these, as among higher classes, it frequently happens that the breed is spoiled by a bad cross; and then comes the outcry against hereditary descent, and this in the face of facts that prove it. Man is quite as much affected by the mental condition of his parents as is the horse he rides, or the dog that follows him. With a good Organisation of Brain he will create to a great extent his own circumstances, if at all fairly placed. With a bad Organisation of Brain he will make his way downward, despite of all impediments. It is upon such as hang between, as are neither very well nor very badly organised, that circumstances are of such great importance.

Among the minor criminals many good, if not very good, Organisations may be found. But of such there is ever hope. Some one passion—the love of food and drink, for instance—may degrade slowly a very good Organisation. Or small Caution, often an accompaniment of a fine intellect, may be the means of upsetting a man. Few persons can get over small Caution.

Many persons seem to be born criminals. Even mere children have been thieves and murderers. Give a child a low-crowned and a small head and hardly anything will save him—that is, if he be at all in the way of temptation or unemployed. The cases of juvenile depravity that come before the London police-courts are lamentable.

The following affords an illustration of the popular idea of

the causes and cures of mental depravity:—In the *Times* of May, 1850, was a police report of the roguish doings of George Deal, aged 9, who had committed sundry thefts on his father. The father said that he had done all in his power to cure the child of his propensity to thieving.

LORD MAYOR: Have you ever given him a sound whipping?

FATHER: Whipping? Yes, till he has been a disgrace to me. I have kept him on bread and water, have talked to him religiously, have sent him to school—but 'tis all of no use.

MR. GOODMAN (Chief Clerk): Is he the child of a former marriage? FATHER: Yes.

LORD MAYOR: I suspected as much. This accounts for it all.

Sarah Deal, the stepmother, declared that she had done all in her power to make the child happy.

A pleasant doctrine for stepmothers.

Here was a Lord Mayor of London ascribing a boy's depraved nature and habits to the fact of his father having married again. How many thousand fathers have done the same, without any ill effects to their first-born children!

The numerous paupers and trampers that infest England are small-brained, and therefore disinclined to labour. To all appearance many of them are able-bodied; but for the most part their heads are only twenty-one inches round—a size that keeps them on the verge of idiocy, though apparently intelligent enough for labour. In this respect they approach the condition of the savage. This class of persons is not rare among the better orders. They fail in their pursuits; they loiter and idle away their time, doing nothing of any use to either themselves or others. They hold a middle place between the normal and abnormal classes, and, waiting for something to turn up, hang as a burthen on their friends. The man who resolves to commit a murder gives himself over to dominion of "Destructiveness," just as the lover does to his master passion, or the miser or robber to "Acquisitiveness," or the gourmand to "Alimentiveness." He becomes the slave of one Organ, no rare thing,



with this difference, that his desire soon comes to a consummation, whereas that of the miser and the glutton can be satisfied only for a brief period:—

“And thus the master passion of the breast,  
Like Aaron’s serpent, swallows up the rest.”

The act once perpetrated he would give worlds to have it undone. For then comes conscience, with a voice that is not to be silenced even in the mind of the most wicked man; this is associated with fear of detection—and the man is lost. Peace is fled, comfort for ever gone.

A few criminal casts it will be well to have, after some practice on living heads, such as Greenacre and Patch, Rush and Mrs. Manning, and about a dozen others. These can be had from Ambrose Vago, of Gray’s-inn-lane, an excellent modeller of heads, and a vendor of Phrenological Busts.

## CHAPTER XIV.

## MEMORY.

MEMORY, though often called so, is not a Mental Faculty. It is an attribute or property of each one of the Intellectual Faculties, and is not attached to either the Animal or the Moral Faculties.

Thus "Form" has the memory of the forms of objects, "Size" of their sizes, "Weight" of their weights, and so on. Hence there are as many Memories as there are Intellectual Faculties. The general acceptance of this term is associated with verbal Memory, memory of words. The great attention paid in education to classic literature causes youths who can learn Latin and Greek well to be deemed the most promising as to general intellectual ability. But as such power depends to a great extent on the degree of verbal Memory possessed, and as affluence of such Memory is no guarantee for general capacity; and is often possessed by persons of very moderate intellects, the possible fallaciousness of such a criterion is obvious. On the other hand, men of superior general and special powers, with excellent memories for everything but words never can become superior classical scholars.

Memory is the power to recall more or less vividly past impressions made on this or that Intellectual Faculty. It is strong or weak according to the development of the Organ of the Faculty acted on. Where the perception of Form is very active, the Memory of forms will be tenacious. Hogarth used to sketch forms on his thumbnail. A good Memory of "Form" is essential to a draughtsman. But a good Memory of Forms does not secure a good perception and a good memory of Size. A living artist of celebrity is said to have made in one of his

pictures apple-blossoms as large as cabbage-leaves. Neither does a good Memory of "Form" secure a good perception and Memory of "Colour." Hence some artists, not really good draughtsmen, revel in colour. In "Order," "Number," "Locality," "Eventuality," "Time," "Tune," and "Language," a like law prevails. A man may have an excellent Memory of all of the Perceptions, yet very little Memory of reasoning processes, and he may have an excellent Memory for reasoning processes, and a weak Memory for all the Perceptions. One may have a good Memory for names, yet a weak Memory of persons, and the reverse.

Some idiots are found to have excellent Memories of certain things. One is all for "Order," another for "Time" and "Tune," another for Events. In an account of Earlswood Asylum, June, 1866, it is stated that there is a man who has a remarkably accurate Memory of events and dates in ancient and in modern history. There is another whose drawings sell at a high price, and who has made a most perfect model of a ship, which he exhibits with pride, and attempts to describe, though scarcely able to utter a word that can be understood. The fact that a great verbal Memory is no test of general ability is acknowledged by many writers. Dr. Johnson apostrophises it as "the gift of fools," and Pope repeats this idea:—

"Thus in the soul where Memory prevails,  
The solid power of understanding fails."

And again—

"Words are like leaves, and where these most abound,  
Much fruit of sense beneath is rarely found."

It is a common saying that "great talkers are little doers." Beyond a fair medium, Memory of any kind is not desirable. It is quite as necessary and profitable to forget as to remember. Let us be thankful for our forgetfulness. It blots out many a recollection that would be sad, and it leaves room for new impressions.

The following reply to the question, What is Memory? was given by a deaf and dumb patient in an asylum at Exeter:—

"I came from Dawlish. I can draw in my mind its houses—the seashore—my mother's house. I can see the town of Dawlish in my mind. This is Memory. Memory is the portrait-gallery of the past. I can look upon my schoolfellows and my home. I can remember when I was a little boy. But I cannot see those things with the eye of my body. They are in my Memory. Memory is a mental cabinet that receives my ideas and holds my thoughts. Memory is like a drawing-master: it shows me the forms of my parents. It paints in my mind what I wish to keep long. It is the consciousness of what is gone, or was done yesterday, or long ago." What philosopher could give a better definition than this?

How the records of Memory are inscribed on the Brain, or how the Brain is the vehicle of all our feelings and perceptions, we cannot know. But we do know that a certain quantity and quality of Brain-matter is indispensable to Feeling, Thought, Perception, Memory; and that a certain shortcoming of Brain is fatal to the exercise of these powers. Beyond this all is mystery and darkness. It is said that persons drowning have, as it were, one lightning flash of Memory that brings every single event of their past life before them. This is confirmed by the reports of persons whose lives have been saved. May it not be the same with all persons shortly before death?

## CHAPTER XV.

## NEW FACULTIES AND ORGANS.

THE great regional divisions of Phrenology into Animal, Moral, and Intellectual Faculties and Organs is no longer disputed. But it is by no means certain that all the Organs in each region are known, nor that those known are thoroughly known in detail. The Organs of the mind, like the Organs of the body, have been in existence and have been doing their proper work since the creation of man, but their functions have not been scientifically ascertained. The heart was pumping blood through the lungs and arteries while it was thought to be generating evil thoughts and all sorts of wickedness. In astronomy new planets, and in chymistry new substances, will yet be discovered, but what is known is none the less valuable. In the posterior lobe of the Brain there are perhaps some unknown Organs. There are probably two Organs of "Adhesiveness"—one for the domestic and social circle, one for mankind at large: the outer circle. Cases are not few in which men evince general friendliness who are not prone to form individual attachments. Some men are sweet to outdoor acquaintance, but are anything but sweet when they hang up their hats at home. The reverse of this is not seldom seen. Dean Swift owned his hatred to mankind, but his love for individuals. Lord Byron was eminently inclined this way. If there be an outer "Adhesiveness"—i.e., of Philanthropy—its Organ lies outside that of the known "Adhesiveness." The writer sees much reason to believe that there is such an Organ. It is very probable that, as there is an Organ for taking, acquiring, there is an Organ for giving, which ought to be called the Organ of Generosity. Its seat is

probably close to "Adhesiveness" and below "Love of Approbation." How else can arise the present-making habit so universal among men, and this, not with a motive of receiving an equivalent, nor with a charitable motive, but from the pure impulse and pleasure of giving?

We cannot always attribute the tendency to give to a benevolent motive. Plutarch, in his *Moral Essays*, notices the impulse of giving, and quotes an epigram on a certain spend-thrift:—

"Thou art not liberal. 'Tis a disease  
Of vanity that doth thee possess;  
'Tis all to please thyself that thou dost give,  
And therefore they ne'er thank thee that receive."

Goethe, in his autobiography, speaks thus of Gleim, an acquaintance:—"He could as easily have lived without taking breath as without writing poetry and making presents."

The following is from Lord Lytton's *Castles*:—"But Guy's great fault in this prudent world was his absolute incontinence of money. If you had turned an Euphrates of gold into his pockets in the morning, it would be as dry at noon as the Great Sahara. What he did with the money was as much a mystery to himself as to any one else. His father said in a letter to me that he had seen him shying half-crowns at sparrows. That such a young man could come to no good in England seemed perfectly clear. Still it is recorded of many great men who did not end their days in a workhouse that they were equally non-retentive of money. Schiller, when he had nothing else to give, gave the clothes from his back, and Goldsmith the blankets from his bed. Tender hands found it necessary to pick Beethoven's pocket before he walked out. Great heroes, who have made no scruple of robbing the whole world, have been just as lavish as poor poets and musicians. Alexander in parceling out his spoils left himself Hope; and as for Julius Cæsar, he was two millions in debt when he shied his last half-crown at sparrows in Gaul. Encouraged by these illustrious examples, I had hopes of Guy Bolding, and the more so as he

was aware of his own infirmity, that he was perfectly contented with the arrangements that made me treasurer of his capital, and he even besought me on no account, let him beg ever so hard, to permit his own money to come into his own way."

This is but fancy's sketch, but it is not without its corresponding reality. Persons there are intensely generous who give all sorts of givable things to all sorts of persons. Admire anything 'they have and at once 'tis yours: the hat from the head, the coat from the back. This does not come from small Acquisitiveness, but from an active pleasure in giving, and it does not argue the existence of any virtue beyond itself, if it be a virtue, which, as a natural impulse, it may be said to be. There are those who are generous without being just—hence the proverb, "Be just before being generous." The Organ of this Faculty is in the posterior lobe outside "Philoprogenitiveness," and it is towards children that it most readily exhibits itself. Small "Secretiveness," "Caution," or "Acquisitiveness" will not account for this impulse, though the moderateness of these Organs will aggravate the tendency to give.

Perhaps there is an Organ of "Communicativeness," or Conversation. If so, it belongs to the Social Circle, and lies in the posterior lobe. Some persons are very communicative—some the contrary. People whom we meet casually will tell of their own and their families' circumstances, and enter freely into conversation. Others are all privacy and closeness, never unbosoming themselves. This Organ, if such there be, lies behind and a little above "Secretiveness." The smallness of "Secretiveness" will go a great way, but not all, to cause communicativeness.

It is very likely that immediately in front of "Caution" there lies an Organ of "Retrospection"—a tendency to live in the past, and to hoard up experience. Some persons live much in the past, whilst others have the power to bury the past in forgetfulness. They never let the past trouble them. One night's sleep suffices to give oblivion. They are all for to-morrow—little for yesterday. The author has seen much reason for belief

in the existence of this Organ, for which some Physiologists have long contended.

The part of the head immediately above the forehead is, perhaps, not yet clearly known. There is such a thing as expression of face, which some persons read much more clearly than others. This expression is the result of the whole face and the whole head, and when favourable it gives beauty, even though the separate features be plain.

It is not unlikely that there is a Physiognomic instinct—half a feeling, half an intellectual perception—and that its Organ lies just above “Comparison.” The writer has much reason for at least suspecting this. Some persons seem to have no perception of beauty. We sometimes see good-looking men married to actually ugly women, and *vice versa*.

Then of “Causality,” is it certain that it is the same Faculty that looks backward for causes of effects, and forward for effects of causes? One process is retrospective, the other is prospective, and a much more difficult process, involving something of the prophetic.

That some persons have exhibited great power in tracing remote consequences from present causes, many proofs may be adduced. Such persons have a presentiment—a foresight—things, they will say, are foreshown to them. “Mr. Neckar,” says Madame de Stael, his daughter, “invariably predicted the events which afterwards occurred.”

Of James I., in practice a fool, his biographer, Miss Aikin, says—“No one was more skilful in starting objections and in foreseeing dangers and difficulties, and the event gave in some instances a character of prophetic truth to his warnings, which must have been the result of genuine sagacity.”

The following is from the *Times*, 18 June, 1855, in an article relating to Lord Shaftesbury’s motion to repeal certain laws prohibiting the reading of prayers, according to the Church of England, to more than thirty persons assembled:—“It relates to the exercise of a power which the experience of all ages shows to be a natural quality possessed much more by some



than by others, and a natural gift, which it is our wisdom to methodise and employ, our loss to reject, and our sin to suppress. Nobody can deny that the ordinance of prophesying, as it is called by divines, is such as we describe. Nobody can deny that the Bible, which we refer to so often as our rule of faith, prepares us for the fact, which we see with our eyes and hear with our ears, that in all classes there are continually rising up persons with a marvellous apprehension and feeling of spiritual truths, and a corresponding capacity for explaining and recommending them to others. This power shows itself in the nobleman and the peasant, in the statesman and the miner. All recognise its existence, though some reverence it, some fear it, some deride it, some war against it. In the Church of the first Christians there were many such—old and young, learned and unlearned—and though there appears to have been some difficulty in keeping them amenable to discipline, and preventing them from going off into extravagance and error, at least they were not discountenanced, put down, nor excommunicated.”

The power to foreknow, foretell, prophecy, is like the power to poetise. It is an exaltation of a natural Faculty or Faculties which takes place only in a few minds, and these not the most healthy. It is a genius in a rare direction—just like the true poetic genius—and its rarity is no argument whatever against its naturalness. That the Organs from whose exaltation it springs are common to man, and are seated above the Reasoning Organs, is very likely. The intuitive cognition of truths not within the scope of “Comparison” and “Causality,” as they are ordinarily developed, but farther on in time and in kind, bordering on Prophecy, is recognised by Dr. Laycock in his excellent work, *Mind and Brain*, as being common to all men in kind though not in degree. In the moral region of the head there is much to be discovered. That there is a love of freedom distinct from “Self-esteem” is very likely. It is this probably that makes the North American Indians and other races so much averse to servitude.

## CHAPTER XVI.

## LOVE OF LIFE AND THE FITTED EAR.

THE existence of a Faculty, and therefore an Organ, producing as its function the Love of Life, was believed by Dr. Spurzheim, and has been treated of by several writers on Phrenology. Mr. George Combe argues for the existence of such a Faculty, on the plea that Love of Life, to a remarkable extent, has been evinced by persons whose circumstances were by no means such as to make life sweet; and he cites a case that came under Dr. Combe's notice of "a lady above sixty years old, who ever evinced a more than ordinary degree of anxiety about her life and her death. At her decease her Brain was examined, when the enormous development of one convolution at the base of the middle lobe of the Brain—the function of which convolution is not known—was too striking not to arrest attention. It was lying towards the mesial line, on the basilar and inner side of the middle lobe, and consequently on the inner side of "Destructiveness." The corresponding part of the skull showed a very deep and distinctly moulded cavity or bed running longitudinally, with high and prominent sides, presenting altogether an appearance much more striking than any skull I had ever seen. From the situation of this convolution its development cannot be ascertained during life, and hence its function remains unknown. Whether it may have any connection with the Love of Life is a fact which may be determined by further observations. All that we can at present say is that the Love of Life seems to be a feeling *sui generis*, and not proportioned to any Faculty or combination of Faculties yet known—that in the subject of this notice it was one of the most permanently active which this lady possessed—that in her the convolution alluded

to was of very unusual magnitude, but how far the coincidence was fortuitous we leave to observation to determine." Dr. Spurzheim deemed this Faculty to be highly probable as an instinct common to all animals. He deemed its Organ to be at the base of the Brain, between the posterior and the middle lobes, inside "Combativeness." He gave it the name of "Vitateness."

Mr. George Combe, in his work on Phrenology, vol. i., p. 294, mentions that a physician in Philadelphia, Dr. George McLellan, saw reason to believe that tenacity of life bears some relation to the development of this Organ. Patients of his in whom it was large were known to live several days longer than was thought probable, whilst some in whom this part of the Brain was narrow died sooner than was expected, and suddenly, before any ordinary cause had been discerned.

Here, contrary to what Mr. Combe states, we find an indication of the degree of development of the Organ in question. But what constitutes narrowness or width in this region, only an experienced manipulator can decide.

The writer's experience is in favour of Dr. McLellan's notion that the condition of the skull, as to width in the basilar region (about the ears) and corresponding vitality, is correct. This Organ, according to Mr. Combe, "lies inside that of 'Destructiveness'"—that is, nearer to the centre of the Brain at its base—so that the apparent width of "Destructiveness" cannot be taken as indicative of the degree of development of the Love of Life Organ alone.

The question of more or less tenacity of life seems to stand apart from that of Love of Life, though, as Dr. McLellan infers, there may be some relation between the two. The questions to be dealt with as regards this Faculty are these:—Does the degree of vitality, of life-retaining power, correspond with the Love of Life?—does the love of existence cause tenacity of existence, or does that catlike clinging to life depend on some other principle co-operating with the assumed Cerebral Organ, in which the mental emotion of Love of Life and enjoyment of existence arise?

Mr. Combe thinks that the degree of development of this Organ cannot during life be ascertained. The writer's experience is to the contrary. He does not assert that a strong Love of Life may not so buoy up a person as to give vigour to all the vital functions, and thus to keep the lamp of life burning longer than it would where no such reluctance to vacate the tenement of clay exists. But he thinks that constitutional vitality depends on other conditions than mere reluctance to die, and that he can throw some light on these conditions.

His opinion is, that though a strong Love of Life may buoy up a delicate or a dying person, the physical principal of vitality is owing to the size of what may be termed the root of the Brain—the "*medulla oblongata*." This composite root is described in medical works as the medullary or marrow-like substance that lies within the cranium upon the basilar process of the occipital bone. This body is composed of the "*crura cerebri*" and the "*crura cerebelli*," and terminates below in the spinal marrow.

The *medulla oblongata* has several eminences, such as the "*Pons Varolii*," the "*corpora pyramidalia*" (the olivary and the pyramidal bodies). From these bodies there arise several pairs of nerves connected with the eyes, ears, and face. It is with the tenth pair, the "*par vagum*," which are extensively distributed over the heart, lungs, and stomach, that vitality is mainly concerned. It is on the size of the *medulla oblongata*, and principally of the part where the tenth pair of nerves originates, as also on the size of the "*Pons Varolii*," that vitality depends. These parts being largely developed, push out the bony case of the auditory apparatus, and give a special degree of prominence to the ear, and such prominence of the ear indicates greater or less degree of vitality.

On the size of the Brain root, the "*medulla oblongata*," and on the size of the spinal column in general—for this will ever quadrate with the *medulla oblongata*—the degree of vital power and tenacity of life, apart from the Love of Life, depends. The foramen, or round hole through which the spinal column enters

the skull, will be large or small in accordance with the size of the Brain root. That this foramen varies in size in different skulls is obvious. To come to the external indication of the size of the Brain root, we have to refer to the root of the ear. This in some persons is in a hollow or pit, as if a tablespoonful of matter had been taken out to let the root of the ear be implanted, whilst in others the ear stands out on a level with, or even beyond, the skull. In order to the better understanding of this important point, let it be supposed that a modeller in forming the human head had omitted to place the ear in its proper position. Let it be supposed that in supplying this omission he were to scoop out about a tablespoonful of clay in the side of the head, and place the ear in the hollow thus made. This would give the ear a narrower space from side to side, and would give it a *pitted appearance*. Take the reverse case, and let the modeller, instead of making a hollow to plant the ear in, place it on the *even surface*, or even on a slight eminence, so as to cause it to protrude a little. In the first case the pitted ear would indicate a low state of vitality, whilst the second would represent an active and vigorous state of vital power. The writer's attention was drawn to these two states of the ear when he noticed the deeply-pitted ear of a man named Lees, who was executed at Newgate for the murder of his wife—a dissolute woman. Lees went to the Giltspur-street Compter on the day he committed this act, and gave himself up. He pleaded guilty, and actually longed for death. Like most of the pitted-ear men, Lees drank freely, for low vitality is prone to borrow from the bottle loans of excitement. Observation thus raised was directed to living heads and this theory is based on a large number of cases. The pitted ear is usually found in full-bodied, corpulent, and short-necked men. Such men usually turn out their feet more than is common, and are rather in-kneed and flat-footed, and wide-hipped. Rarely are they found among natural abstainers from intoxicating liquors, and moderate eaters. They usually are full feeders, and are kindly disposed towards cigars and bitter or other beer. At an early period of manhood they

become abdominally enlarged, and are sloping shouldered. Their weight is usually over twelve stone—often fifteen or sixteen. Being low in vitality they can badly bear intellectual or other labour. Among successful lawyers, physicians, and men of science, the pitted ear is never seen. Early baldness is a usual accompaniment to the pitted ear. These men rarely live long. They become obese, dropsical, apoplectic, and go off—often rather suddenly. “What! doctor, only one chop and one pint of porter for dinner?” “No more,” said the doctor, “or you will soon be a dead man.” “Then,” said the patient, “life is not worth having on such conditions.” He went home, had three mutton-chops and three pints of porter for dinner, and was buried in a month.

Granting the soundness of the pitted ear theory, it would appear that in the study of mental character the size of the “*medulla oblongata*,” *in which the cerebral nerves are rooted*, and the degree of prominence of the ear caused by such size, is a question of great importance as regards both physical and mental vigour. In a medical point of view this question is of very great consequence. Persons with low vitality when in good health are obliged to eat frequently, because they cannot effectively *extract due nutriment from their food*. When the appetite fails they have recourse to fluids to sustain them. If, when ill, they are kept on low diet, they are apt to slip through the doctor’s fingers. All the long-lived have the ears well out on the head. Many delicate persons, even with unsound lungs, bad digestion, and generally sickly, hold on for many years, are always dying, but never die. All these are out-eared, and have their life-roots deep in the soil. They survive no end of doctoring, for they are spare feeders. That the thick life-root and prominent ear have much to do in generating heat of body, is most likely. In winter, the pitted ears revel in coats and mufflers for the neck. They lie under no end of blankets, and must have something warm going to bed. The out-eared, thin and bony, do with little more clothes in winter than in summer. The inherent constitutional stamina—the life force—results, in

all probability, from the cause which has here been mentioned. This may be called vegetative life. But the Mental Love of Life must proceed from a like source in the Brain, as does every mental emotion—*i.e.*, from purely Brain matter. And as this portion of Brain matter has its seat, according to Mr. Combe's opinion, close to the "medulla oblongata," the probability is that this Organ also, as well as the Brain root, tends, when it is fully developed, to give that prominence to the ear which has been described.

The existence of an inherent Life-Loving Faculty and Organ is rendered the more probable by many well-established facts, such as the great reluctance to die by blood-stained criminals and by persons doomed to lifelong imprisonment and toil. Surely no hope of future good can cause such persons to cling tenaciously to life. On the other hand, how often does it happen that persons for whom life ought to have many charms endure rather than enjoy existence, and not in a few cases rid themselves of life, or fly to alcoholic aid in order to help themselves "To make the bitter draught of life go down!"

To the manipulator of heads the position of the ear presents a most important study as a guide in estimating the vital stamina so necessary to the vigorous action of the whole Brain.

Like each of the Mental Faculties the Love of Life has its moral aspect in which it operates as a check to such indulgences as may be injurious to the individual and to society.

Persons in whom the Love of Life is strong are all the less disposed to do anything that may endanger existence, whether by the undue gratification of any appetite or by such violation of law as may incur the penalty of death, or in any way detract from the pleasure of existence. Hence the Love of Life assumes the semblance of self-love—with which it is by no means identical. To the want of due Love of Life may probably be traced those self-destroying habits which so soon wear out life—habits pursued recklessly by those whose maxim is "A short life and a merry one." Among the lower classes recklessness of life is likely to aggravate the tendency to violent deeds, and to give

that disregard of consequences, that "What do I care?" turn of mind, which ignores all consideration of even the most fatal results. "They can do no more than hang me," has often been the cry of one who either purposes or has committed some desperate act. On the other hand, it is but reasonable to believe that Love of Life has assisted to turn many a one from the paths of vice.

The disregard of life among the generality of the natives of India was thus commented on by the Duke of Wellington during his residence there:—"There are two circumstances in this country which must occasion falsehood, deceit, cruelty, occasioned by some of the tenets of their religion. First there is contempt for death, which contempt makes the punishment of death a joke, and, I may say, an honour, compared to what it is in our country." The writer has seen several casts of heads of murderers, by no means of a very low type, but all marked by small Love of Life. Their crimes were executed on the spur of the moment, and on females.

The pitted ear is not often seen in the fair sex. Where it is, the lady when young is small-waisted, small-boned, fat-handed, taper-fingered, and cannot get on without her stout and wine, and, usually, meat suppers. But when married she expands and fattens from a handful to an armful, and becomes a very hearty feeder.

In small and slight persons the pitted ear is seldom seen. Hence these, as a rule, are the most healthy and the longest lived. 'Tis the great, burly, abdominal man that soon succumbs to disease.



## CHAPTER XVII.

## THE HEART.

It would not be right nor respectful to the dear old Heart to allow it to pass unheeded in a work on the Mental System. It has had a long and prosperous reign as the Monarch of the Mind, the material seat and source of all power, and it must not be torn from its supremacy without an obituary notice. For six, or perhaps sixty, thousand years, the Heart of Man was performing industriously, unceasingly, an all-important and indispensable office—it was causing the circulation of the blood, and if its action were impeded for a few seconds death must be the consequence.

The Heart is a muscular apparatus set and kept in motion by a nervous apparatus whose seat is in the Brain. It is neither more nor less than a force-pump, and it has no mental power whatever, no feeling, no thought, any more than the lungs, the liver, the hand, or the foot, or any organ or member of the body. The wisdom of our ancestors a little way back did not include any knowledge of the Heart and the Head of either man or any animal. The physiologists, the anatomists, the physicians, hardly claimed the Heart as lying within their province. Either it was doing nothing or it was nothing to them what it was doing. They were too busy with the humours and the spirits to be able or willing to pay much attention to the Brain.

The history of the Heart is full of wonders. It is the seat, according to some, of every vice—to others, of every virtue. It is endowed with perception, memory, will, and understanding. It produces certain mental states according as it is hard or soft, tough or tender, large or small, warm or cold. It is the seat of

piety and of wickedness, of pleasure and of pain, of integrity and of roguery. It has different chambers with different contents, as appears by the frequent allusion to its inmost recesses and its "very bottom." Even to this day the Heart is thought of as the seat of certain emotions.

We find in Johnson's *Dictionary* that although the Heart is correctly described as "The muscle which by its contraction and dilation propels the blood through the course of circulation," it is also mentioned as being understood, in popular language, as the seat sometimes of courage, sometimes of affection, sometimes of honesty or of baseness of spirit, of love, of memory, of disposition of mind, of ardour, zeal, secret thoughts, recesses of the mind, of conscience, sense, of good-will. The Doctor quotes Bishop South in illustration of the way in which memory of words is preserved by the Heart:—

"We call the committing of a thing to memory getting it by Heart, for it is the memory that must transmit it to the Heart, and it is in vain to expect that the Heart should keep its hold of any truth when Memory has let it go." This is an excellent sample of the mental physiology of those days. The Head Dr. Johnson defines as "That part of the animal that contains the Brain or Organ of Sensation and Thought;" also of Understanding and the Faculties of the Mind. "It is thus considered," says the Doctor, "commonly in a ludicrous sense," and he gives this illustration:—"A fox and a goat went down a well to drink; the goat fell a-hunting which way to get back. 'Oh,' said Reynard, 'never trouble your head—leave that to me.'"

Even among the learned of a century back we find the same notions of the Head and the Heart, and expressed rather as matters of fact than as figures of speech. "A wise man," says Swift, "should have money in his Head, but not in his Heart." To which Bolingbroke replies—"A wise man should take care how he lets money get too much into his Head, lest it descend to his Heart—the seat of the affections." In the Rev. Dr. Hey's lectures on Divinity, delivered in Oxford over sixty years ago, is the following:—"In the Litany we beseech God to give us

a Heart—the seat of the sentiments and affections—to love Him and to dread Him.”

In the Scriptures the Heart is mentioned over seven hundred times in relation to the Mental Faculties, and the Brain not once. In religious writings, as in poetic, the term Heart may admit of a new reading as convertible with mind, without damage to either class of conceptions. To deprive the poets of the use of the term would inconvenience them sadly, it has so many suitable rhymes. But for prose writers there is no such excuse. When they say Heart they ought to mean the physical Heart, and when they say Head they ought to mean the Mental Head. In Smiles' *Life of George Stephenson* we read—“It is pleasant to record that in the midst of engrossing occupations his Heart remained as soft and loving as ever.”

“The charity of the Irish is spontaneous. It does not stop to ponder and consider like their other impulses; it springs pure and unadulterated from their simple and unreflecting Hearts.”—*Dublin Magazine*.

“Such a conciliatory disposition prevails among the right-hearted and right-minded of both countries.”—*Washington Irving*.

“I cannot prevail on myself to lay down my pen without alluding to the affectionate admiration of your moral and social as well as intellectual excellences which spring up in the hearts of your friends whenever you are thought of. They are much delighted to look upon the halo of descended fame that plays round your head; but still more to recollect, as one of them said, that your head is far from being the best part about you.”—*Dr. Whewell to Rev. — Hare*.

“True religion is seated in the Heart, and sends out from thence a purifying influence on the whole character.”—*Dr. Abercrombie*.

“Haply the seas and countries different,  
With variable objects shall expel  
This something settled matter in his Heart,  
Whereon his Brain still beating, puts him thus  
From fashion of himself.”—*Shakespeare*.

Thus for many ages the offices performed by the Heart and the Brain remained unknown. At last an innovator appeared and introduced new and strange opinions. He proved the Heart to be only a piece of animal mechanism, and the Brain to be the seat, source, and physical origin of every mental emotion or action whatever, and that the size and form of the Head have most decided and discernible influences on the mental characteristics of individual men.

## CHAPTER XVIII.

## HOW TO STUDY PHRENOLOGY.

THE theory of Phrenology—its principles and knowledge of the Mental Faculties and their functions—may be learned from books. The manipulatory part can hardly be so learned: indeed, most works are silent on this part, leaving the student without any instruction—as if it mattered not how the head was handled. But it does matter very much how the head is manipulated.

In all arts into which manipulation enters, a certain mode of handling is indispensable—from the simplest operation to the most complex. In such a manner the pen is held or handled, in such a manner the violin, the piano, the harp, the flute, are handled. If we were to see a person holding a pen awkwardly, we should say that he was not properly taught to write. The same of a musical instrument.

Among its numerous uses, the hand is specially adapted to the work of feeling the head. The normal head is the width of the person's hand with the thumb extended; it is the height of the hand with the thumb extended; it is the length of the hand from the wrist-bones to the tip of the middle finger. These relations between the hand and the head are very curious; and they specially adapt the hand to the operation of feeling the head.

An examination of a head should be conducted systematically. The person to be examined should be seated at a table, and the examiner at the right side, so that he may have his right hand to note the sizes of the Organs. The person examined should sit steadily looking forward, the head being neither raised nor depressed from its ordinary position, nor turned aside as if to meet the manipulator's hand. The examiner manipulates, with his

left hand, the four Organs, in succession, of the Domestic Group. How these Organs should be handled is shown in Plate I.

These Organs being steadily and *repeatedly* manipulated and their sizes noted, the sides of the head come next. Here the two hands come into operation : feeling the pair of Organs, not with the tips but with the inside of the fingers, and this gently and softly, "as if you loved them."

"Combativeness" is immediately behind the ear, above the mastoid bone—it is felt with both hands. It requires a good deal of practice to estimate this Organ correctly ; usually it is in the middle state. "Destructiveness" is inside the helix of the ear—two-handed also. Time will be required to judge it correctly. "Secretiveness" lies above "Combativeness" and "Destructiveness ;" and when the hands are laid softly along the sides of the head—the tip of the little finger to the tip of the ear—a full development of the Organ throws the fingers outwards. (See Plates.) "Acquisitiveness" lies in front of "Secretiveness," and is rather easily estimated, as is "Constructiveness" directly in front. Still, it will take much practice before anything like adroitness can be gained.

"Alimentiveness" is a very important Organ. In its extreme states—the hollow and the protuberant, immediately in front of the ear—it is not very difficult to estimate, but it is a study—as, indeed, is every Organ. "Self-esteem," "Love of Approbation," and "Caution" demand nice handling : the two latter from the front with two hands. "Sympathy," "Veneration," and "Firmness" take but one hand—the right ; whilst "Conscientiousness," "Hope," "Faith," "Ideality," and "Imitation" call for two hands from the front. "Firmness" should be the apex of every head in its natural and erect position, looking forward at right angles. Each of these Organs is a study for weeks, and as such it should be treated.

When Phrenology was first introduced it was thought enough to qualify a manipulator of heads that he had attended a lecture on the science. "I was at a lecture on Phrenology last night." "Oh ! do come and feel my head and tell me all about

myself." "Well, you have large 'Caution.'" "Dear me, how true! a cow on the road does so frighten me. Now go on—tell me more. I declare you are quite an oracle." And so the great Phrenologist proceeded in his work, much to the lady's delight and astonishment. In those days "great Phrenologists" were plentiful. In these it is known that to be a good Phrenologist is the work of a life. People begin with a notion of bumps on the head, for which they feel with the tips of their fingers. Development, as has been already mentioned, means fulness, roundness, plumpness, such as can be felt and appreciated only with the inside of the fingers being gently moved about the part. And it is only after a considerable time that power to estimate development correctly can be acquired. To many hands, from defective percepts and peculiarity of temperament, this power is impossible. Persons with delicate-feeling hands are rather scarce.

The forehead needs close inspection. First, the distance between the eyes should be noticed. All good draughtsmen in particular have a good space between the eyes. But width in this respect will not give the talent for drawing. To produce this, "Constructiveness" must be well developed. It is this Organ that chiefly communicates a dexterous use of the hands in any operation. "Size" is indicated by the manner in which the *radix nasi*, the root of the nose, is developed. A feeble development of this part is a great drawback to practical observation. "Weight" is just where the eyebrow terminates, near the centre of the forehead, and its full development causes a protrusion of this part. "Individuality"—the centre—the *glabella*—is a study. Its very large development is by no means desirable. It is this Organ that brings all the Observing Faculties to a focus, and presents to the mind the observed object, be it large or small, as a total, a single unit, be it made up of ever so many units. This "Individuality" can do only when the preceding organs perform their functions effectively.

"Colour" is the central Organ of the eyebrow. When the thumbs are placed on it, its small development suffers the ball

of the eye to be felt at the same time. It is a difficult Organ to estimate. "Order" forms the outer angle of the brow, and "Number" is just under it, acting on the upper and outer part of the eye. "Locality" is rather hard to estimate when in its medium state. "Eventuality," just over "Individuality," is small in a great number of persons. Hence the few who are good at narrative and anecdote. It is the Historical Faculty.

"Time," at either side of "Eventuality," is rather hard to judge. It is enough if the Intellectual Organs are in a medium and an educable state. They grow under proper exercise, and often become active even though no outward development of the Organ should be obvious. As to growth of Organs, this never can be ascertained unless casts are taken at various times. "Time" is not easy to estimate. It may, as may other Organs, have an inward development though not an outer. When active it is sure to give active manifestations. "Language" is indicated by a certain fulness in the lower half of the eye in particular, and by fulness of the eye in general. It requires time to know it well. It gives fluency of speech, but not the talent of tracing words to their grandfathers. The philological talent has other dependencies as well as this.

The undesirableness of an overhanging state of the Reflective Organs has been frequently mentioned. It is enough if they raise and finish the forehead with a graceful slant—particularly in the female head. In the male head they may be larger than in the female. Arguing women are formidable.

Then comes the work of measuring the head, first with a tape as to its circumference. A twenty-one inch adult male head holds a humble position. These small brains have no work in them. They may be lively and active, and have all the appearance of efficiency, but they have no lasting power. They soon wear out, and never live to old age.

Height of head must, till the eye gets trained, be measured with the calipers. It requires no small share of handiness to make this measurement correctly. The leg of the calipers must be close by the opening in the ear, not in the opening; the



other leg, estimating the height, should touch the head, at top. This touching is of little use if the arches of the head be not well formed. More width in these arches than height is morally unsafe. A good and prominent posterior lobe is of great value. It gives womanly softness of character. Lacenaire, the French assassin, had this lobe large. He would not, for any money, lay his murderous hand on a child. There is much beauty in the high and projecting posterior lobe.

The student is strongly recommended to limit his observation to heads well known to him, and in the family circle. Let him quietly see how the conduct and the organisation agree, for agree they must, though he may not be able to see it at first. This detailed and narrowed mode of study is the only one likely to instruct. It may be slow, but it is sure. To compare head and conduct is a work of time. Strange heads should be let alone till known ones have been well and patiently considered. Three months given to the family circle will not be too much. What good could a man do in learning the piano or violin in three months? The head is a more complex instrument than either, and is by far more worthy of attention.

Casts and marked heads are at the outset anything but desirable. In no art can it be good to substitute an image of the object to be dealt with when the object itself can be procured. Who would teach riding on a plaster horse? Doubtless the young equestrian would ride more at ease on his artificial steed, but he would make very little progress in the art of riding.

The student will do well to confine himself at first to the head of a person well known, who will freely answer all inquiries, for an inquirer, not a judge, the student should be. The attempt to be oracular, or to form sweeping conclusions, is extremely injudicious. The last and crowning work is the study of the various types of the head and the combinations that produce each type.

In the European head the types are the most varied, and their sub-types are endless.

The savage races will have to be studied after the civilised

are well known. It is a remarkable fact that in most of the savage races the sutures of the skull are very little interlaced or drawn out.

The substance of all that can be said as to the mode of studying Phrenology may be condensed into the following:—

1st. Learn the Propositions so as to be able to repeat them in their order.

2nd. Learn the names and more obvious functions of the Faculties and their classification. It will be well to know each Faculty by its number.

3rd. Learn the seats and boundaries of the Organs, and the proper mode of manipulating them.

4th. Put down the estimate formed of the sizes of the Organs, of the measurements and the temperament, in a tabulated form, and see how far such estimate agrees with the main characteristics of the person examined.

Of all things avow that you are only a learner of a difficult art—be modest, for as yet you know but little. Phrenology is not an exact, but an approximate, science, leaving much to be learned by ordinary observation. It forms a *scientific basis for the study of individual character*, and the degree to which it can be learned depends on the natural acuteness of observation and sagacity of induction on the part of the student. In fine, Phrenology is so easy that any one can easily get a smattering of it; and so difficult that it requires a good organisation of brain to go beyond smattering. By no royal road can excellence be reached.

By the general public the view of a Phrenologist is that he can at once form an estimate of the state of each Mental Organ, and of the shape and activity of the Head or Brain, and then and there describe a person's natural character. This opinion is, to a certain extent, correct as regards the duly-educated and experienced practitioner of the science; and he is consulted with this expectation, the person consulting usually remaining silent, whether as regards himself or his children. This silence tends to a great extent to defeat the object in view, and it would not be practised towards the bodily physician, to whom one freely

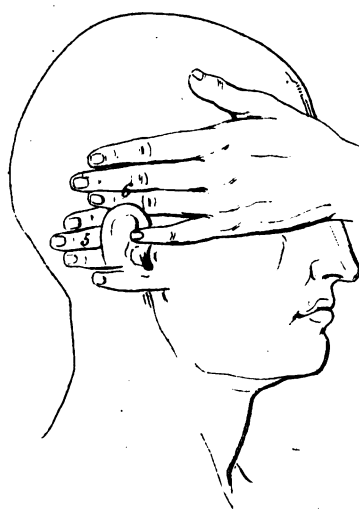
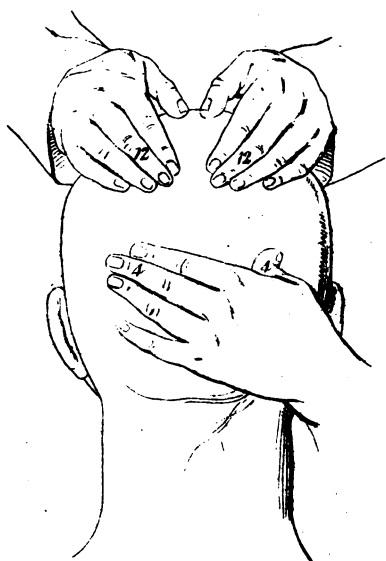
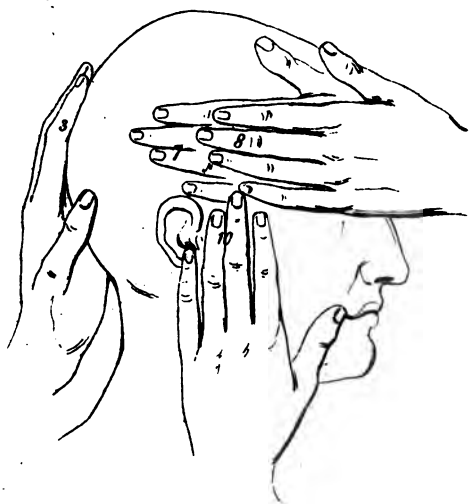
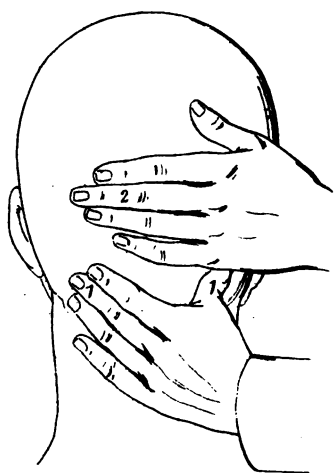
imparts all possible information, for only then is the physician's skill believed to be available. Equal confidence should be reposed in the Phrenologist, who is the Physician of the Mind. The practitioner of Phrenology is, under such circumstances, duly guarded in his predictions, venturing little further than will justify the pretensions of his science, which have their limitations and qualifications when thus practised. When a more correct estimate of Phrenological skill comes to be arrived at a different mode of practice will result.

So much for the professional Phrenologist, from whom little short of necromantic skill is expected. But the amateur Phrenologist is altogether differently placed. There is no pressure on him to read off a person's character at sight. He reads only for himself, and he may read as slowly and as cautiously as he pleases, and get such confirmatory information as he can. The organisation of the Brain forms the basis of his study, and when he can read this correctly it tells him a great deal; but it does not tell him all. The rest he must get through other sources. Whether or not a person has "Time," or "Tune," or "Language" in full development may be ascertained by a simple ordinary experiment, but whether such person be of a high, or a low, or a middling moral state, whether his or her temper be good or bad, these are researches requiring something more than mere avowal, and from non-phrenological observation they may often conceal themselves. The Phrenological observer never loses sight of the size and shape of the head, nor pays any regard to whatever may contradict these informers. In this work he can take his time, or, in certain cases, and of all, in the work of self-study, he may have the aid of an experienced practitioner. It is in its Reflective aspect as an exposition of the Mental System that Phrenology has the greatest charm; and will be of the highest practical uses in self-study, in government, and in education. Only by slow degrees can it make headway.

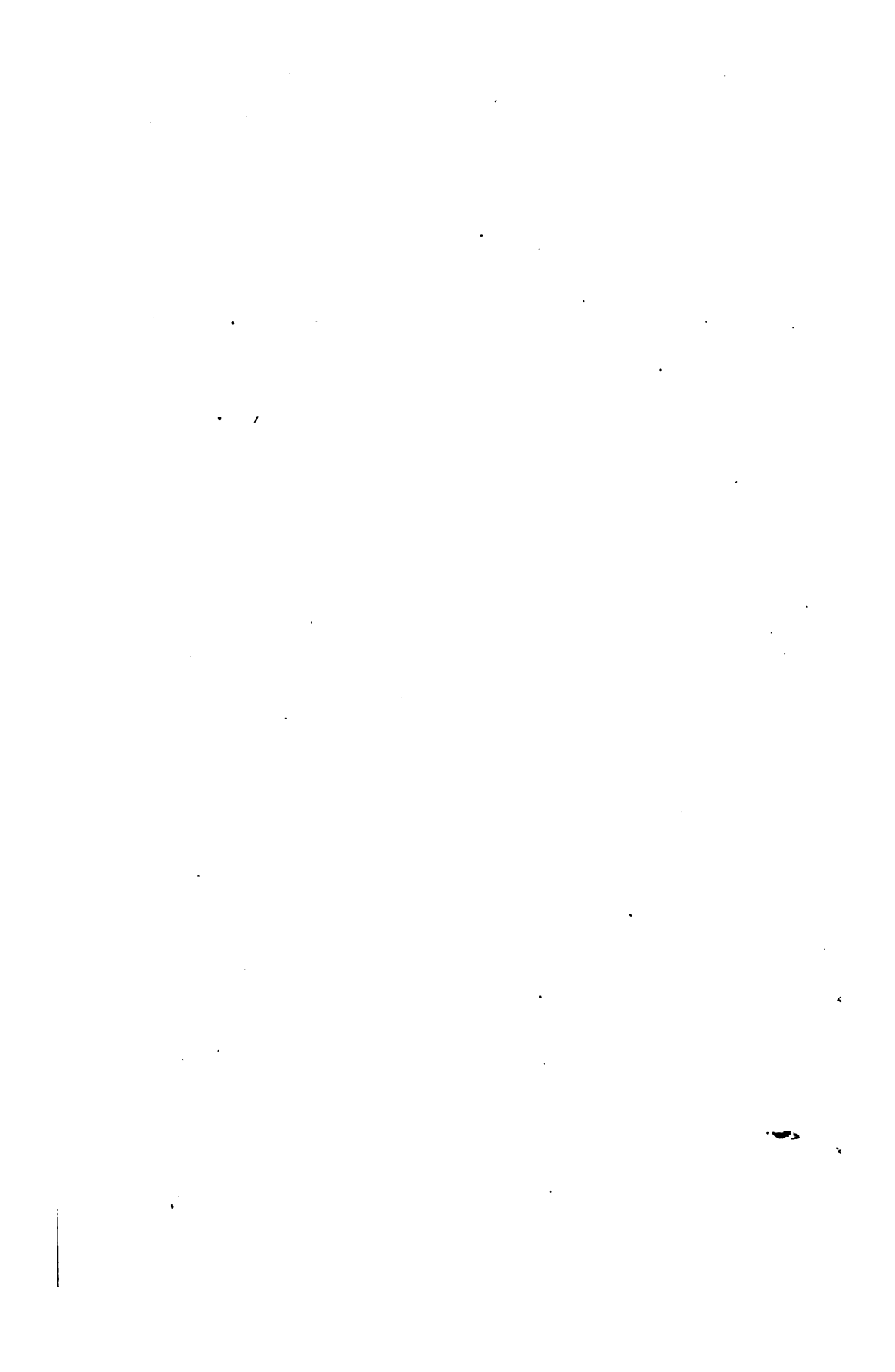
It may be well to conclude this chapter with a Scale of the Measurements of the Head.

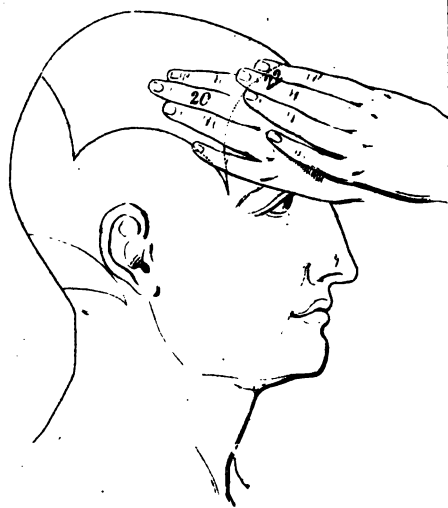
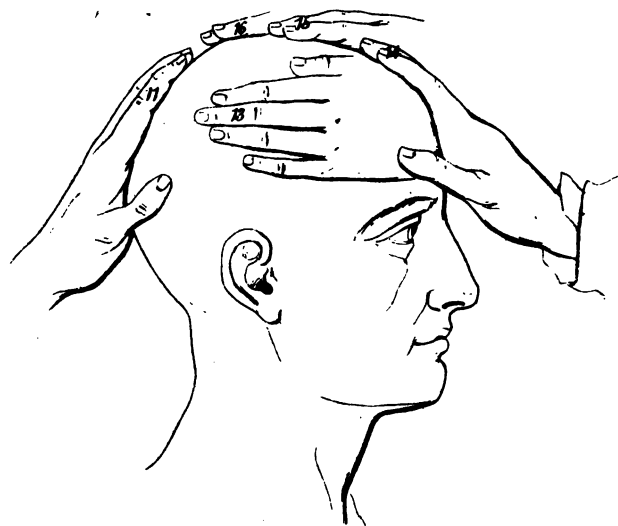
The circumference of the adult male head should not be

PLATE 1.  
*See p. 131*









under twenty-one inches at least, nor over twenty-four inches, the tape being passed over "Philoprogenitiveness" and the Perceptive Organs.

The width of the male head varies from five inches and a half to six inches and a half, measured with the calipers, from just above the ears.

The height of the head should be exactly the same as the width, measured with the calipers from the opening of the ear to the vertical point in the coronal region. The length of the head from "Individuality" to "Philoprogenitiveness" should be one-third more than its width—that is, if the width be six the length should be eight inches.

The tape measurement from the opening of the ear, at each side, over the coronal region, should be one-third less than the circumference, and the measurement from "Individuality" over the coronal region to the occipital spine—the bottom of the skull at the back—should be the same as that from ear to ear.

The female head is, as a general rule, from an inch to an inch and a half less in circumference than the male, and less also by an inch in width and height. The posterior lobe of the female usually projects more than that of the male.



## CHAPTER XIX.

## THE USES OF PHRENOLOGY.

PHRENOLOGY is, in the first place, the Science of the Mental System, considered in the abstract, apart from individual man. It is based on the discovery by Dr. Gall that the Mental System operates by means of Organs, just as does the Bodily System; and that these Organs compose the Brain, by means of which exclusively the Mental Faculties perform their functions.

This discovery enables the student of Mind to arrive at a knowledge of the true Mental Faculties in a manner altogether different from that attempted by the metaphysicians, and of tracing each mental emotion up to its proper source in the Brain. Its merit as an exposition of the Mental Faculties is acknowledged by all competent inquirers, and it has altogether superseded the old system of the study of the Mind. The Mental System being devised by the Deity, knowledge of it is man's prime necessity. It is perfect in all its parts.

Phrenology goes further than the discovery of the true Faculties of the Mind. It shows the particular Mental condition of every individual, and why—though constituted on the same plan—he differs, as each man does, from his fellow man. It shows why his innate and natural disposition and capacities are more or less strong than they ought to be; and when such is the case, reveals the organic causes of such differences. This it does by directing attention to the size and form of the Brain of each person, and also to his temperament. Thus it affords the long-desired key—first to self-knowledge, next to knowledge of others. It is, in short, an analysis of the human mind according to its original constitution, and also an analysis of the mental consti-

tution, in its particulars, of every human being of every race and clime.

To ask what is the use of such a science is to show oneself to be ignorant of the principles of all science. Science in any department can be conducted only by means of analysis. Chemistry is the analysis of matter; and what should we think of the person who would ask, What is the use of chemistry? yet its uses are in reality known only to the chemist. Grammar is the analysis of language, but its uses are little known to those who speak only by rote. The musical scale is the analysis of music, yet a person who sings only by ear has very little notion of the value of this analysis.

Thus it is with the analysis of the Mind. We have so long been accustomed to think of Mind in the most vague and unprecise manner, that when a science is discovered which opens up an analysis of this long unknown principle of human feelings and intellectual powers, some people—and these not of the uneducated class—are heard to ask, What are its uses? If it had no personal application, its uses would be invaluable to all who would know the mental system of man. But when it is carried further, and applied to individual men, it is the crowning work of Mental Science, and its value is inexpressible.

Among the benefits derivable from Phrenology are:—

A sound basis for the study of the human mind.

A sound basis for the legal government of man.

A sound basis for a system of education.

A sound basis for self-study.

It produces a habit of mutual tolerance and forbearance—based on our consciousness that all men feel, and think, and act according to their Organisation of Brain, their education, and the influences that surround them.

It directs a judicious choice of wife, companion, friends.

It discerns the innate talents and capacities of the young: their fitness for such or such a calling, and the direction of their education accordingly.

It unmasks deceit, hypocrisy, and impudent pretensions.

It rescues modest merit from obscurity.

It prevents unreasonable expectations of the moral and intellectual powers of the young.

It is of immense value in the adoption of children, and the hiring of assistants, apprentices, and servants.

As regards the science of the human mind, this science had no existence prior to the introduction of Phrenology; for no acknowledged plan of the Mental Faculties had been discovered. All was darkness and confusion. "Who," asks Bishop Louth, "can tell the wanderings, turnings, depths, hollownesses, and dark corners of the mind of man? He who enters upon the scrutiny enters into a labyrinth or a wilderness where he has no guide but chance to direct his inquiries or put an end to his search. It is a desert in which a man may wander more than forty years, and through which few have passed to the promised land." Such is a faithful picture of Mental Science up to the discovery of the functions of the Brain.

Concerning legal government, what but confused notions of man—whether abstractedly considered or individually—can cause such different modes of government as the world exhibits? What but confusion of ideas and ignorance of man can make it necessary for over six hundred men to meet and deliberate, for six months every year, to unmake and to make laws for man's guidance? One would think that were the nature of man understood, less time and fewer numbers would be requisite to make laws for him.

Then, as to education, we are as if man had been newly created. System after system makes its appearance, and the world is filled with teachers, but we have few educators. On this subject we are admittedly at sea.

Education is the developing and training of the whole Mental System; not merely the Intellectual part, but every Faculty, whether of an animal, a moral, or an intellectual class, so as to form habits of social harmony, of industry, energy, activity, and to give a healthy appetite for knowledge.

How can this be done by persons confessedly ignorant of the

Mental System, as are the vast majority of professed teachers? Hence the continued agitation on the subject of education, even including religious education.

With respect to the study of one's own mind, self-love interferes to blind us, or the want of it to lower us in our own estimation. The delusion of self-love is made obvious by the number of men who enter the highest professions and become utter failures; whilst many, for want of sufficient self-esteem, lurk in the background, yet with sufficient abilities, till the season for action has passed.

The examination of the head, and a skilful account of its size and form, will go a long way to enable a man to see himself in his true light, and to form a pretty fair opinion of what he is fitted for or not fitted for; and this test never was known till the introduction of Phrenology.

Who, once informed of the laws of the Brain, would choose a wife in whose head these laws are violated? Say a woman with a twenty inches round head, no rare specimen; or with a low moral region, or thumbbed-in perceptives, and an overhanging reflective region. These things have not hitherto been seen, but once recognised they must have their effects. Beauty of head is beauty of Mind, and *vice versa*.

Phrenology offers to man the very knowledge for which he ever has been wishing. The Rev. Sidney Smith sighed for a Foolometer, and here is the very thing; and a Rogueometer to boot. The whole secret is unfolded by a penny tape measure, and a practical eye.

Another reverend gentleman, author of *The Recreations of a Country Parson*, thus expresses this wish more at length:—

“You know how, when you contemplate the purchase of a horse, you lead him up to the measuring bar, and there ascertain the precise number of hands and inches which he stands. How have I longed for the means of subjecting the mental stature of human beings to an analogous process of measurement! O for some recognised and unerring gauge of mental calibre! It would be a grand thing, if somewhere, in a very conspicuous position—

say on the site of the National Gallery, at Charing Cross—there were a pillar erected, graduated by some new Fahrenheit, on which we could measure the height of a man's mind. How delightful it would be to drag up some pompous pretender who passes off at once upon himself and others as a profound and able man, and make him measure his height upon that pillar, and understand, beyond all cavil, what a Pigmy he is! And how pleasant, too, it would be to bring up some man of unacknowledged Genius, and make the world see the reach of his intellectual standard! The mass of even educated people are so incapable of forming an estimate of a man's ability, that it would be a blessing if men could be sent out into the world with the stamp upon them, telling what are their weight and value, plain for every one to see."

To him who can read the Brain it is as a printed book as far as it goes. The negative information which it affords, the knowledge of what a person is not, is of the utmost value in the work of estimating character.

Granting, for argument sake, that Phrenology is applicable as an art only where the characteristics are marked, this is a great deal. If, without the aid of Phrenology, such information cannot be immediately gained—as it is certain it cannot be—the value of such means is immense. For the worse disposed any person is, the greater is the necessity for any information one may gain respecting him. Any warning of danger is of value, even though it may leave the danger undefined. The power to read character in the forms of the head is like acquiring a new sense, and it can be duly appreciated only by its possessor. The difficulty of determining by ordinary means whether a man is good or bad—or a mixed man, good and bad—is proverbial. Society looks to actions and conduct: yet a man may, from policy, appear to be good. Prudence, and often bad designs, dictate an apparently virtuous course—a hypocritical mode of acting by which the world is often deceived.

A new field of observation has been opened to the student of human nature by the discovery of the functions and the material

laws of the Brain. That part of man in which his mental nature is imprinted by the Hand Divine is now opened to view for the first time since man's creation. Consequently the study of the mental constitution is at once taken out of the hands of all speculators, and is brought within those of the physiological experimentalist. Man is made to appear as he actually is. Be he good, bad, or indifferent, he cannot be black and appear white.

Up to the present time Phrenology in its practical application has been viewed only as an art for the discovery of the leading features of a person's character. It takes cognizance of the mental organisation—*i.e.*, of the size and form of the head, and the particular developments of this long unknown organ; and deduces from the survey certain conclusions concerning the person's feelings and his intellectual capacities.

Power to do this to any extent can be gained only after a considerable amount of study and practice, and this only by an educated person, with good observing and reflecting abilities.

But is there not another and perhaps a wider range for Phrenology than this? We have professional advisers in the departments of law, physic, and divinity, who point out the most advisable plan to pursue in any difficulty. We have no such thing as, to use an inclusive phrase, a professional moral adviser, and yet such an adviser is in many cases greatly needed. There is a great variety of circumstances under which a person needs sound moral advice. He goes to a friend and puts his case before him. It is one in which much "Firmness" and "Caution" are requisite; and accordingly the friend advises the exercise of these qualities. "Be firm," he says, "and be cautious. Nothing else will answer in this case." Nothing can be better than such advice abstractedly considered, and it is the only advice that an ordinary person can give.

But let us suppose, a not uncommon case, that the person asking counsel is actually and absolutely deficient in these very qualities of Caution and Firmness. He may—unaware of his constitutional defects—promise to become, for the occasion, firm

and cautious ; but when the time arrives for their exercise, he is, as usual, hasty, unsuspicious, irresolute as ever. Here is admonition thrown away, because it really does not meet the case, and thus one may go on through all the Faculties, showing that ordinary advice does not bestow the ability to follow the admonition.

Let us suppose the Phrenologist to be a man who has mixed with the world, and of sound moral judgment. A case not included in law, or any branch of recognised science, is laid before him. His advice would be founded on knowledge of the mental constitution of the applicant. He would not advise a person to be or to do that which he did not see the person was able to be or to do. He would not advise the man with small "Self-esteem" to pluck up his courage, and be self-confident, determined, high-minded, nor one with large "Self-esteem" to become humble, submissive, modest. In short, he would give such advice as the advised could follow steadily and consistently.

The time may not have come for such a professional adviser, but, if it ever should come, the person should be an experienced Phrenologist. He may help many a one in a difficult case.

## CHAPTER XX.

## CEREBRAL DIAGNOSTICS OR INDICATIONS OF DISEASE.

THIS is an altogether new subject on Phrenology, and one of which the writer takes, with the exception of one organ, that of the stomach, the whole responsibility. He sees reason to think that predisposition to diseases of the Lungs, the Liver, the Stomach, and the Heart, are indicated by certain developments of particular parts of the head. He believes that disease of these organs (of the body) originate in the Brain, in which they each have their primary organs—from which they derive all functional vigour. These primary organs (those of the body are but the instruments) are situated in the base of the Brain in front and at the sides.

The Lungs are somehow connected with the centre of the Perceptive region—that is, with “Individuality,” “Size,” and “Weight” in particular. For when these Organs are largely developed, there is, in numerous cases, a predisposition to disease of the Lungs. Of all the viscera we have most command of the Lungs. We can breathe slowly or rapidly as we wish, or can, for a while, cease to breathe. This we could not do unless the Lungs were under the command of the Intellect in a special manner. We cannot command the Heart, Liver, or Stomach as we can the Lungs. This command is for the purpose, partly, of speech, but it must have a special mechanism whereby to operate; and the degree of force and rapidity with which we breathe must be under intellectual direction. Moreover, in all our use of Muscular Force we have to stop the action of the Lungs; and thus they are brought under the control and direction of the Organ of “Weight.” When these central Perceptive Organs are largely developed the *frontal sinus* is large, and how the frontal



sinus influences the voice is seen when the period of puberty comes on, for it is then the sinus is formed. When the central Perceptives are largely developed the Lungs are large, and inhale the air rapidly and strongly. This tendency to take in frequently a large portion of oxygen tries the power of the blood to imbibe it; and if the oxygen inhaled is more than the blood can take up, this surplus oxygen is apt to lay hold of the tissue of the Lungs and gradually to irritate and inflame them. It is by no means uncommon to see persons with large Lungs taken off somewhat rapidly with consumption, and this liability runs in families. Doubtless, consumption may arise from other causes than is here supposed. When the frontal sinus is small and the central Perceptive Organs poorly developed, the liability is to asthma. In such cases the Lungs are invariably small, and, of course, the breathing power weak. If this assumed relation between the central Perceptive Organs seem at all strange, how much more strange must the relation appear that beyond doubt exists between the Lungs and the Nails! It is well known that the filbert nail betokens consumption, and certainly the short, friable, stubby nail is a frequent indication of asthma. The whole body is a complex unit, and the relations between its organs are infinite and intricate.

Immediately back from the eye is the part in which is seen the degree of development of the Organ in the Brain under whose influence the Liver acts. Whether there is or is not such an Organ, it is certain that a sunk state of this region, the Temple, is a sure sign of a small Liver, and a full state a sign of a large one. Functional power in the Liver is thus indicated. Extremes on either side are unfavourable to health.

Immediately behind this part, and in front of the opening of the ear, lies the recognised Organ called "Alimentiveness," which is the Organ of the stomach. It is well known that a very full development of this Organ disposes to much eating and drinking, and that a small development—indicated by a hollow state—is a sign of Dyspepsia and a poor appetite. The mean between these extremes is the safe state.

The Heart is connected somehow with the Organ of "Destructiveness," and it performs its office vigorously or feebly according to the development of this Organ. Where "Destructiveness" is largely developed there is usually a more or less emphatic tendency to heart disease, and where this Organ is small the circulation is proportionately feeble. Here, then, are the indications of the Lungs, the Liver, and the Heart briefly suggested, and this theory rests on a multitude of well-ascertained facts. The connection between "Alimentiveness" and the Stomach was known to Dr. Spurzheim; but that supposed to exist between the Lungs, Liver, and Heart, and certain parts of the Brain, was not. These ideas have been communicated to many medical men, and are referred to in the Appendix. They are the author's takes or mistakes.

When the helix, or leaf of the ear, has not its usual turn, or hem, but seems as if a hot iron had been laid on it, flattening it down, it is an invariable sign that there is gout or rheumatism in the constitution and in the family. As a rule, very large upper foreheads with small Perceptives are indicative of scrofula.

Turned-out feet—much out—in-knees, and much-sloping shoulders are indications of low vitality. These usually are accompaniments of the pitted ear.

## CHAPTER XXI.

## EXTERNAL CIRCUMSTANCES:

WHAT air is to the lungs, food to the stomach, light to the eye, external circumstances are to the Mental System. They are its breath, its diet, its proper stimulants ; but they are not the Organs. A child kept detached from the influences of society would exist rather than live ; and his intellectual powers—for want of exercise, for want of objects to look at, of actions to notice, of sounds to listen to—would be left in a state of but tardy development, and would ultimately lapse into something like idiocy. No doubt the circumstances in which a child is placed have a very important influence on his mental character. But they are not all. They do not make the original framework of the Mind : they cannot make a small Brain a large one, nor an ill-formed Brain well-formed. Consequently, we see in the humblest classes as much difference in character as in the most exalted. We see humble merit making its way upward by diligence, intelligence, and industry ; whilst among the higher classes we witness the rising power of one, and downward gravitation of another. In one the animal man prevails : the human in another. It is according as the three classes of Faculties—the Animal, the Moral, and the Intellectual—have their Organs developed from birth that men are naturally well or ill disposed, or have proper intellectual capacities.

This fact lay a long while unnoticed because unknown. Ordinary education—which is little more than intellectual culture—leaves the Moral and the Animal Faculties to their natural bent ; and according as these are organised so is the man, be his station high or low. Man, it is said, is the creature

of circumstances. Yes, if his organisation be included in the circumstances.

Whether a man's head be twenty-one inches round or twenty-three is a very important circumstance; whether it be proportionately or disproportionately formed is a very important circumstance; whether this or that Organ be largely or moderately developed is a very important circumstance; whether he is well or ill educated, whether he is well or ill married, whether rich or poor—these have much to do with the man, and with his conduct and his reputation. But if we acknowledge innate faculties and their Organs, we are forced to admit that there is a great variety in minds—some weak, some middling, some strong.

A man with a twenty-one inches round head never can have a strong mind, be his external circumstances what they may; nor can a woman with a twenty inches round head ever arrive at a state of full mental competency. Take the opposite: take a large and well-made head, and a fine temperament, and fairly educated. To a man thus constituted external circumstances may have very great influence. He may, in his hot youth, have married unwisely—may have undertaken a pursuit in life for which he was not well adapted—may have formed disadvantageous associations. His character must be strong indeed if he can keep himself well on his feet through all trials; and he must, moreover, be well organised as regards all his appetites. Of such a man it may be said that he never can fall very low, and that if a chance offer he will assume an erect position.

It is between these two extremes that we have to look for unfixedness of character, and the strong effect of external influences. Many a man is kept straight by a good wife—many a man spoiled by a bad one. In fact, surrounding circumstances influence all men, but weak men most. No circumstance, however, can make a small head a large one, nor alter a narrow head into a wide one, nor a wide into a narrow, nor make bad Perceptive Organs into good ones, nor make a low forehead into a duly high one, nor make a bad temperament a good one. Circumstances act on organisation, and organisation makes to a

great extent its own circumstances. The truly well-organised man will hold his ground let things go as they may, and the ill-organised man will spoil everything. An apparently small difference in the organisation will make a great difference between two men. Into what different societies two men will find their way, and how different will be the circumstances surrounding them! yet each will to a great extent create such circumstances, and all this from a matter perhaps of appetite for food. Again, of two men one has large "Caution," the other small. How different will be the history of these! If, indeed, organisation be included in the circumstances, then they have the man all to themselves; but organisation is an internal, not an external, influence.

There are two sets of circumstances—those which occur through others, and those which occur from one's own conduct, and the latter are far the more influential. Rousseau was by nature one of the most irritable, suspicious, and capricious beings, and most unfortunate in his life. Yet he ascribes all his eccentricities and unfavourable characteristics to external influences, entirely acquitting the internal man. He admits that he received a reasonable and virtuous education from a good father and a kind schoolmaster. He lays all the blame on his first master. "If," says he, "I had fallen into the hands of a better master, I should have passed a peaceable and gentle life such as my character required in the bosom of my religion, my country, and my friends—in the practice of an employment suitable to my taste, and in a society suitable to my heart, I should have been a good Christian, a good citizen, a good father, a good friend, a good workman—a good man in every way. I should have loved my profession, and perhaps have done honour to it; and having passed a life obscure and simple, but tranquil and serene, I should have died in the midst of my own people. Instead of this, what is the picture I am about to trace?"

Mrs. Trollope, in an article in the *New Monthly Magazine*, makes the following foolish observation:—"All that was great

and good in the heart and soul of Rousseau was indigenous—innate—born with him, and formed the real and essential materials of his character; while all that was bad and degraded, vile, arose from the miserable associations into which he was thrown at the most important period of his existence.”

No associations can bring out of a man either more or less than is in him, and no circumstances could have made Rousseau anything but what Nature had made him. His character was of far too positive a kind to be moulded by external circumstances. Still all must admit that a man's surroundings are very important as stimulants to his organisation. They act on him, and he acts, or does not act, just as is in him. Some very well organised men have risen through the most unfavourable circumstances. How many men have succumbed to such who can tell? We cannot be too careful to avoid evil influences, among which the most impressive is bad example. The tree is deeply affected by the soil in which it is planted and the degree of care with which it is tended; but still the tree has its specific nature.

This is certainly true, that the better educated, morally, religiously, intellectually, a man is, the more chance has he of going right, and yet all these fail in certain cases when the nature is faulty.

## CHAPTER XXII.

## HEREDITARY TRANSMISSION OF MENTAL QUALITIES.

MAN is, to all intents and purposes, an animal, and as such he is subjected to the laws that govern the whole animal creation. Under these laws he comes into, remains in, and departs from this life. That he is human and far more than animal does not make him the less subject to the animal laws. His bodily qualities are certainly transmitted from sire to son, modified by the constitution of his mother. Sometimes he takes after one parent, sometimes after another; sometimes after his mother's father, or her brother, or even a more distant relative. Sometimes he is the ditto of his father's father, his father's mother; sometimes he is a mixture of both parents.

Apart from such inheritances, there are various influences of atmosphere, climate, diet, which interfere in these matters; and so when we find children unlike their parents we are by no means justified in denying the hereditary transmission of mental or of bodily character; for we know not how they may resemble even their remote progenitors.

Hugh Miller did not believe in Hereditary Transmission of Mental Qualities; and he argues the question so as to perfectly satisfy himself of the soundness of his position. He does not concur in the maxim, that "The brave and good produce the good and brave." He remarks that never were father and son less alike than the elder and the younger Lords Lyttelton.

"There are many," he says, "who, though they may not subscribe to the creed of the Phrenologist, are yet unconsciously influenced by these doctrines; and never, perhaps, was the Phrenological belief more general than now, that the human race, like some of the inferior races, is greatly dependent for the

development of what is best in it on what I shall call purity of breed. It has become a sort of axiom that well-disposed and intellectual parents produce similar offspring; and of course, as human history is various enough when partially called to furnish evidence in support of anything, there have been instances adduced in proof of the position which it would take a long time to enumerate. But were exactly the opposite theory held, the same various history would be found to furnish at least as many evidences in support of it as the other. The human race—so far, at least, as the mental and the moral are concerned—come very doubtfully, if at all, under the law of the inferior creatures. David Hume, better acquainted with history than most men, gives what seems to be the true state of the case:—“‘The races of animals,’ he says, ‘never degenerate when carefully attended to; and horses in particular always show their blood and their shape, their spirit and swiftness’ [which is not true]; ‘but a coxcomb may beget a philosopher, and a man of virtue may leave a worthless progeny.’

“It is not uninteresting to observe,” continues Mr. Miller, “how strongly the philosophy of this remark is borne out by the facts in Hume’s own history. The mean, pusillanimous, foolish John was the son of the dauntless Henry II., and the brother of the magnanimous Cœur de Lion. His immediate descendant and successor, nearly as weak though more honest than himself, was the father of the fearless, politic, unscrupulous Edward I., and he of the imbecile Edward II., and he, in turn, of the brave and sagacious Edward III.

“And then comes one of the cases which the Phrenologist picks out from the general mass, and threads together as with a string. The heroic Edward III. was the father of the heroic Black Prince; and thus the record runs on, bearing from the beginning to the end the same—save that common men are greatly less rare, as the words imply, than uncommon ones. It is inevitable that instances of the ordinary producing should greatly predominate over instances of an opposite cast.

“We see, however, the brutal Henry VIII. succeeded by his



son, Edward VI., and by his bigoted, weak-minded sister, the bloody Mary, and her by his other sister, the shrewd, politic Elizabeth. But in no history is this independence of man's moral and mental nature of the animal laws of transmission better shown than in the most ancient and authentic of all.

"The two first brothers the world ever saw—children of the same father and mother—were of diametrically opposite characters: a similar diversity obtained in the families of Noah and of Jacob. The devout Eli was the father of profligate children; and Solomon, the wise son of a great monarch, a great warrior—he who, according to Cowley,

"'From best of poets best of kings did grow,'

had much unscrupulous coxcombry and commonplace among his brethren, and an ill-advised simpleton for his son."

It is somewhat remarkable that all these characters, good or bad, are traced in the male line only, the fact (except Abel) of their having mothers being altogether omitted; and so half the question remains unstated, both by Hume and Miller. This, however, is a fair sample of the way in which Phrenological questions are stated by those ignorant of the science.

No certainty can be secured as regards hereditary transmission of mental qualities, the remote progenitors being necessarily left out of the calculation. But if a man wanted a wife, he would stand the best chance of getting a good one by choosing the daughter of a highly moral and intellectual father and mother. The Brain is a part of the body, and its form and shape are as hereditary as the shape of the trunk and limbs, and as a general rule the best made head will be found on the best made body—always supposing soundness of health—whilst the converse holds equally good. It is not without reason that man is led to admire beautiful figures and countenances.

It is now clearly ascertained that proneness to suicide and other indications of an unhealthy Brain are hereditary. If these abnormal conditions of Mind and Brain be transmissible from parents to children, why not the normal? The following

is from the *Windsor Express* of December 26, 1851:—"James Nash, blacksmith, Sunninghill, threw himself off the bridge at Blacknest, Virginia Water. No immediate cause can be assigned for this rash act; but the melancholy annals of the deceased's family show a remarkable and almost unaccountable predisposition to self-destruction on the part of its members. About twelve years ago a brother of the deceased threw himself from the same bridge, and was drowned. Twelve months back a cousin drowned himself in the same waters. Many years ago an uncle hung himself in an adjoining wood; and about seven years ago another cousin hung himself in a plantation on the Selwood estate."

"George Bishop, a respectable-looking elderly man, was indicted for stealing cloth from the shop of Mr. Colston, Westminster-bridge-road. The prisoner's brother stated that the prisoner was insane, and added that their father and mother were insane. Their uncle, an officer in the army, attempted to shoot his superior officer, and was proved to be insane. Other branches of the family were more or less affected in a similar way."—*Times*, 11th May, 1850.

Not only is there generic innateness in man, but there is an individual inherited peculiar innateness of character, be it for good or for evil, in every person. Who that has any experience in life expects a family of virtuous children from wicked parents? Is it not an established fact that certain vices as well as certain virtues run in certain families? Hence the proverb, "What is bred in the bone cannot be got out of the flesh."

There is in every human being an individuality, a peculiarity, more or less marked, some speciality which distinguishes each from each, and which prevents that sameness which would destroy all the charms of society. We dislike sameness even in the same person, and wish for a character with variety in it—with light, and shade, and different colours. If there be no innateness of personal character, is it not absurd to speak of natural talents and dispositions, of good-nature and ill-nature? No ordinary person can tell what particular characteristics a

child will exhibit. But there are organic indications visible to the eye of science which afford much information concerning the man into which the child will be developed. A silly young man asked Dr. Johnson, in a way that did not please him, whether or not he would advise the questioner to marry. "Sir," said the Doctor, "I would advise no man to marry who is not likely to *propagate understanding*."

Man, descended from several ancestors, never can be secure concerning the talents and dispositions of his children. If a man have the good fortune to have inherited a well-constituted bodily and mental system, all he can do is to select a partner with like attributes; but the mental part can be secured only by a careful inquiry into cerebral organisation.

The following aptly concludes these remarks:—"The fact that many of the ills and woes of mankind are inherited deserves notice, and no apology will be deemed necessary for the utmost candour and plainness on this point. The disregard and ignorance of the laws of human organisation manifested in the transmission of diseases to posterity deserves the severest censure, and often receives the severest punishment. While parents spare neither toil of body nor care and anxiety of mind to accumulate and bequeath princely fortunes to their children, they little think, perchance, of the germs of disease entailed upon them. May the day be not far distant when a sound and vigorous constitution shall be deemed the best legacy that parents can bequeath to their children! But as long as the world's contempt is awarded to health and not to disease and malorganisation, so long will the pride and vanity of parents strive to transmit riches rather than health to their offspring."—*Sir J. Herschel.*

## CHAPTER XXIII.

## GENIUS AND SCROFULA.

Talent and Genius are by no means synonymous terms. Talent is power to apply to a subject till it has been mastered. It is the quality of the sculptor, the painter, and, in many cases, of the musician. Talent takes years to arrive at a high degree of perfection, and it is compatible with a healthy constitution of Brain. It industriously climbs the hill of science.

Genius is a higher degree of proclivity for an art, and particularly Poetic Genius. It comes to comparative perfection often in childhood, and in early years. Pope wrote good verses at twelve years of age. Mozart astonished the world at nine. The probability is that true Genius for poetry and music, in particular, never is found with perfect health of Brain. Very few poets have been robust, healthy, and temperate as to drink. The writer inclines to the opinion that all great poets have been of a Scrofulous constitution. Homer was blind, and blindness is a common result of Scrofula. Milton was blind. Pope had a distorted spine, and was humpy. Byron and Scott were lame, probably from early abscesses in hip or ankle. Moore was a dwarf, and had a humpy sister. Of Goethe we learn from Lewes's biography that in his early manhood he was one night seized with a violent hæmorrhage. Medical assistance came, and he was saved; but his convalescence was embittered by the discovery of a tumour in his neck, which lasted some time. Subsequently the tumour became alarming, the more so as the surgeons were uncertain about its nature, and were wavering in their treatment. Frequent cauterisation and confinement to his room were the worst part of his cure. Goethe had but one child, a son, who died early of consumption.

Schiller died at an early age of consumption. The names of Shelley, Chatterton, Kirke White, and Keats may be added to the list of unhealthy poets. That Shakspeare was Scrofulous seems likely—he had the large and watery eye that so frequently indicates this disease. Seldom, if ever, does a great poet leave a healthy issue.

Scrofula does not necessarily exhibit itself in sores. It may exist in constitutions that afford none of its ordinary marks. Indeed, its glandular appearances are the least mischievous. It may take the form of skin disease, or delicacy of the lungs, or various other appearances. But whatever form it takes it originates in the Brain, which it usually exalts in activity in some direction, and chiefly in that of poetry. It is not pretended that every Scrofulous person is poetic, but that most true poets (if not every one) are Scrofulous.

This disease shows itself in a delicate mucous membrane, in saw-edged, and irregular, and crowded teeth. These are never-failing signs of a Scrofulous habit. All, or nearly all, idiotic children are Scrofulous, and this disease is a common cause of insanity. It prevails to an immense extent in England, and is looked on, so far as it is seen, as a matter of not serious moment, and curable. And yet when once it gets into a family there it remains for generations, producing disease in various forms. Doctors talk of eradicating it by air, diet, medicine; but all they can do is to alleviate it.

All precocious children are Scrofulous. It produces too early manhood and womanhood, making boys men at fourteen or fifteen, and girls women at twelve or thirteen. It may extend to early ripeness of any of the animal feelings. Hence there are extremely violent children, some intensely crafty, and some exceedingly fond of money. These things are the effects of disease. The learned and pious John Evelyn, in his *Diary* (1658), gives an account of his son Richard, who died at the age of five years and a half. "He could pray as soon as he could speak, and read as soon as he could pray. At three years he could read printing and writing, and at five had got by heart

seven or eight hundred Greek and Latin words, with their declensions and genders. He was then entered upon the verbs, which in four months he perfectly conjugated, together with most of the irregulars and excepted." Thus he went on astonishing his father, till the grave swallowed this Scrofulous abnormality, the father blind the while to the cause of so unnatural a state, and aggravating it by education. In mature years these children come to nothing. This state is well described in the life of Blake, an artist and poet while yet a mere boy, as that condition which causes children to commence their career at three, to become expert in some art or science at four, profound philosophers at five, readers of the Fathers at six, and to die of old age at seven.

The following is an epitaph at Rome on Martha Swinbourne, a member of a Roman Catholic family :—

"Her years were few, but her life was long and full. She spoke English, French, and Italian, and had made some progress in Latin. She knew the Roman and English histories, arithmetic, and geography. She sang the most difficult music at sight with one of the finest voices. She was a proficient on the harpsichord, wrote well, danced many sorts of dances with strength and elegance. Her face was beautiful and majestic, her figure a perfect model, and all her movements graceful. Her docility and alacrity in doing everything to make her parents happy could be equalled only by her sense of rectitude. With so many perfections, amidst the praises of all persons, from the sovereign to the beggar; her heart was incapable of vanity. Affectation and arrogance were unknown to her. Her beauty and accomplishments made her the admiration of all beholders, and the love of all that enjoyed her company. Think, then, what the pangs of her wretched parents must be at so cruel a separation. Their only comfort is in the certainty of her being completely happy, beyond the reach of pain, and for ever free from the miseries of this life. She can never feel the torments they endure for the loss of a beloved child. Blame them not for indulging an innocent pride in transmitting her

memory to posterity as an honour to her family and to her native country, England. Let this plain character, penned by her disconsolate father, claim a tear of pity from every eye that peruses it."

In all cases of precociousness of intellect the entire Brain is in the condition of ripening too soon. In such cases there is a strong tendency to inflammatory action in the Organ of the Digestive System—that is, in the Organ of "Alimentiveness." Early ripening is the effect of this state of the Alimentive System. The stove of the body generates too much heat, and so a forcing process goes on through the whole system—the Brain included. This state is discernible even in early infancy.

In a house where the writer once lodged all the children were more or less affected with Scrofula. A boy six years old could not walk, and had running sores in his hips. The doctor said it must have been caused by a cold or a fall. A girl, aged twelve, had a swollen thyroid gland, where the goitre appears. The doctor said it must have been caused by straining her throat in singing. When so little is known of causes, how can effects be properly treated?

Scrofula is not properly a disease of itself. It is not communicable by infection. It is *a result of too rapid digestion, which causes the blood to be imperfectly concocted, so that it does not go properly through the nicer and final stages of digestion and formation, and then it becomes obstructed from its imperfectness in the lacteals and glands. Finally, this imperfect blood does not flow healthily through the Lungs, and then it engenders tubercles.*

It begins in families by imperceptible degrees, giving little outward sign, and only in the next generation, from an infelicitous union of Organisation and Temperament, does it creep on till it arrives at its active stages. It prevails most among fair people, but all temperaments are liable to it. The way in which so many children are brought up, particularly as to their diet, aggravates greatly whatever innate tendency to Scrofula may exist. It may result from very low diet as from high.

A never-failing sign of Scrofula is nail-biting. The

Scrofulous cannot secrete good nail matter, and seldom good bone matter. They are small-boned, thin-skulled in early, and very thick in advanced, years. Nail-biting often begins in infancy, and the nail is naturally short, and small, and thin. It chips off even if not bitten, and it is this chipping that superinduces biting, for it creates an uneasy sensation. So that prevention of biting, if it can be effected, is no prevention of the cause. Love of strong drinks is no unfrequent concomitant of nail-biting.

The accompanying diagram shows the nail-biter, the highly-nervous, and the normal hand. The normal hand is female, the others male. All crookedness of the fingers, so that they do not lie close and well together, indicates a wrong state of the system.



## CHAPTER XXIV.

## PHYSIOGNOMY.

PHRENOLOGY is a branch of Physiognomy in the proper sense of the term. The first designation Phrenology got from its founders was "A System of Physiognomy." It was only after its introduction in England that it received from an Englishman the name of Phrenology. *Phren*, in Greek, means the Diaphragm, which was supposed to be the seat of the Mind, and *logos* makes it a legitimate title for Mind Science, or at least as good as any of the Greek derivatives. Physiognomy, in reality, means the outward appearance of the whole body—attitude, gait, height, size, and all other appearances, including those of the head. Popularly considered, Physiognomy is confined to the features of the face, and therefore it is incomplete, a fractional part of the whole, and as a substitute for the whole utterly unreliable. It has been well said that "the tell-tale body is all tongues," but the revelation given by one or two tongues is not to be taken for the revelation of the whole. Each tongue tells its own part of the great truth, but the chief tongues are those of the head, for these united bring us from empiricism to science. The observations of the bodily system are all empirical, but certainly not unworthy of the best attention, though undetermined by any law or rule. The best made head will generally be found where the rest of the body is well made. A flat and ill-formed foot is seldom found in a person with a well-made head, and the same may be said of the other parts of the body. When Nature begins to form the limbs and trunk well, she usually finishes with a well-made head. This, however, is not a fixed rule, and therefore it must be viewed doubtingly. Small and ill-proportioned heads are to be

found on finely-shaped bodies, but awkwardly-made bodies are seldom seen with good heads.

Generally, tall men, say six feet and upwards, have rather small heads, and short men have large heads. The distribution of nerve matter over a large body robs the head. The cleverest men in all the learned professions are of moderate size. Tall men seldom have large Self-esteem, but this quality is usually bountifully bestowed on the undersized. In short, the Physiognomy of the whole frame is worthy of the best attention; but the corrective of the entire, the test by which all must be governed, is the head. The Brain, however, requires its proper supply of healthy blood, and this it cannot have where the Heart, Lungs, Stomach, Liver, &c., are not well constituted. It takes a combination of good forms to make the normal man or woman.

As to the features of the face, they afford only a vague and doubtful clue to the mind. The mind is a book, and any information concerning its contents derivable from the face can be only a brief index, which time to a great extent obliterates. To the Brain-book itself we must come for the truth, and the whole truth. In youth or in age this never deceives the qualified reader.

## CHAPTER XXV.

## MARRIAGE.

WHEN a man falls in love he is past all reasoning. Be his *fair one* fair or dark, short or tall, fat or lean, she is that which he loves, and is adorned with all perfections. He is incurable till married, and then may or may not recover the use of his senses. Of the lady's Organisation and Temperament he knows nothing. He likes, he will tell you, fair complexions or dark, a tall or a short figure; but for what reason he likes one or the other he knows not.

Of the form of his fair one's head he knows no more than she does of his. Her Perceptive Organs may be large or small, her Moral Organisation low or high, her Brain may be too much behind her ears, too much at the sides or in front—he is no Phrenologist, and knows nothing of heads.

The lady is equally ignorant of such matters. Charley's head may be barely twenty-one inches round, he may have a highly-nervous temperament, or a highly sanguine—what cares she? He may have a scrofulous constitution, and be disposed to consumption or insanity; or he may have the most of his Brain on the ground-floor and about his ears. Of these facts she is innocent. There are so many good people in this world that they must often be joined together in holy matrimony and live very happily, but this, it will be admitted, is a good deal a matter of chance.

When Phrenology creeps into families, as it surely will, the question of the size of A or B's head, when he comes a-courting, will be moved, and his hat, mayhap, will be tried on. If he prove only a twenty-one inches, or twenty-one and a half, his pocket must be well lined indeed to render him acceptable.

And after awhile the shape of the head will be talked of, and the height of the head will become a matter of conversation. This will take a long time to come about, but come it will "for a' that."

The following picture of marriage is taken from the *Times* of the 25th of January, 1858:—

"In no case does the uncertainty of human affairs so check the imagination of the most ordinary spectator as in the case of marriage. Beyond the honeymoon, or possibly a twelvemonth, we can hardly venture to frame our hopes and prayers even for those who start under the brightest auspices. Disappointed prospects, ruined fortunes, uncongenial tempers, and, worse than all, association without sympathy, life without love, existence without object, are the ordinary chances of every occasion. No felicity of choice, no care of anxious parents, can secure from such consequences in high or low estate. The bride appears at the altar, confiding, simple, and affectionate as the poet's Eve, open to all good impressions, seeking to be moulded to a loftier and stronger will, expecting one who can return in nobler kind every tender sentiment and ardent aspiration. She expects to find a nature that will be one with hers, with which she may rise to that perfection of which she can now but dream. Return a few years hence, and you shall easily see her fate. She exchanged herself and her opening heaven for dust and ashes. The heart she looked for there is none. What she has obtained she values not, unless, indeed, she have fallen to that lower level. She has sold herself for a mere sounding name, for rooms of greater cubical capacity, for furniture of a certain texture and colour, for white and yellow metals, for shapes of traditional propriety, for stones of a singular hardness and brilliancy, for artificial landscapes and exotic plants, for faster horses, for cushions and springs, for powers of locomotion which she may use to escape from herself, for knowing and being known to those whom she cares not for, for a wider experience of earthly hollowness, for a dull heap of matter, which, even in her lifetime, builders will hew down, upholsterers will sweep

into a corner, brokers will sell for what it may fetch. When that is gone, money will get more of it. No painter, no poet, could describe the moral annihilation which is the only sequel of many a ceremony which milliners and florists, pompous clergy, and troops of bridesmaids have done their best to make a day of paradise. If this be so, if the unknown and inappreciable miseries of ill-matched unions are added to the list of vulgar disasters—and princes share, or more than share, the risks—then on such a day as this should every loyal subject offer up his heart's best prayer for the true happiness of the youthful couple—the first daughter of England."

This, among the upper ten thousand, is no extravagant picture as a general rule. They do not speculate on much more, many of them, for marriage is to them but one act in life's comedy.

But to the middle-class man and the humble, to whom Marriage is more than half the drama, such a prospect is dreadful; and all the worse, for it needs not to be so. When the language of the head comes to be understood—as in all obvious cases it easily may to the plainest understanding—a wonderful reduction in these Marriage chances will take place. They never will altogether cease, but they will greatly diminish; and Marriage will be what it was designed to be, not as it is now in many cases.

Persons of a similar temperament—if it be at all extreme—ought not to marry. Two very nervous persons are sure to transmit to their offspring a still more intense temperament, and then insanity becomes likely. Such persons are usually delicate, and have sickly children.

It is no uncommon thing to read of the deaths of two or three children in a family occurring within a brief time. Nominally they go off of some disease, and even really; but *the proclivity to each disease was inherent in their constitution*. And then we hear that So-and-so was very unfortunate with his children—that "it pleased God to deprive him of them in a most melancholy way;" and thus the matter is disposed of.

Narrow-chested people often marry. Who would ever think

of inquiring into such things? And then comes a set of poor asthmatic and coughing children, of whom but very few survive. But of all incongruous unions that of the scrofulous is the most fatal. The stubby nail, the crowded teeth, the tender eyelid—all are overlooked as just passing affections removable by the doctor, the primal cause being all unthought of.

Nature is continually trying to right her wrongs. Children die mostly because they are not fit to live. Infantile diseases are sent as weeders of the garden—taking the unsound, leaving the sound. In many cases, no doubt, children are so dieted as to prepare them for the reception of disease; so that when the house takes fire it is very hard to extinguish it. Meat, meat, meat every day, in the nursery or at the dinner-table, and not unfrequently beer and wine. “Oh, the doctor says that he requires nourishing food, and we give it to him,” forgetting that meat is rather stimulating, particularly for children, than nourishing.

Of course, very bilious persons, or very sanguine, or very lymphatic, ought not to marry; but they see not these things, and err in innocence. Education includes no information concerning either our Bodily or Mental Systems. This ought not to be.

## CHAPTER XXVI.

## TEMPER.

TEMPER is a contraction of Temperament as applied to the Mental System. On the condition of the Temperaments—*i.e.*, on the manner in which they are blended—every disposition, good or bad, was presupposed by pre-Phrenologists to depend—an opinion which is only partly true.

Temper may be taken to imply the degree of liability to anger by which any one is affected. The kinds of anger are very various, and have divers modes of manifestation.

In one person anger will manifest itself by speech, in another by silence. In one it is aggressive, and in another simply defensive. It is as various as the degrees in a thermometer. These states of mind depend very much on the Organisation of the Brain, and therefore the Temper will depend partly on the Organisation, partly on the Temperament.

Generally speaking, a person with a high sanguine Temperament will manifest anger more rapidly and vividly than a person with a Bilious or a Lymphatic Temperament; but the Temperament has nothing to do with primarily *engendering anger*, though it will aggravate it. The engendering of anger must come from the manner in which the Brain is organised, from large "Destructiveness" not duly modified, or from predominating "Self-esteem." Bad Temper, chronically bad, can come only from a bad organisation—*i.e.*, bad either from general inferiority of form and size, or from the predominance of "Self-esteem." This is the great narrowing influence, the feeling that confines self to self, that makes a man the self-elected and sole judge of right and wrong, good and bad. To differ from a man with large Self-esteem, to do anything to

displease him, is high treason. He may be good-tempered to an equally proud and co-feeling wife, but the rest of the world have a bad odour to his nostrils. Such a man, with at all a low Moral Organisation and a rather small Brain, is radically ill-tempered.

Then there is the wide and low head, that gives more than ordinary proneness to anger and violence, all the greater if "Self-esteem" be active. Male or female thus organised is sure to be quick in generating and manifesting anger. This man or woman will tell you that his or her anger is "soon over," and that they "bear no malice." But it is the nature of all things violent to be soon over. A gunshot, or a blow of a sword, or a flash of lightning is soon over, but they do much execution in a brief time. A word hastily spoken may leave a never-healing wound. Large "Self-esteem," accompanied by a fine elevated Organisation, may, in a man, admit of a self-possessed, steady Temper; but in a woman large "Self-esteem" can hardly be sufficiently modified to prevent an overbearing Temper. Such a woman may vow obedience, but it will seldom be found that she can pay it. She was born to command, and command she will—if it be possible.

Violent persons—ready with a word and a blow, and sometimes the blow first—are sure to have predominating "Destructiveness," and a low or ill-formed Moral Organisation. Their ordinary manner may be calm and mild, but they are very near their anger, which may boil over on the slightest occasion.

There is a Temper not in itself unamiable, but one that makes its victim subject to a multitude of annoyances. It results from a pruriently active condition of "Love of Approbation," and a moderate or low state of "Self-esteem."

This combination is found most frequently in the female head. It gives a tender susceptibility to praise and dispraise, or anything that savours of approbation or disapprobation. It is the sail that catches the slightest breeze to impel or retard. It comes in well to modify one's opinion of self by calling in the opinions of others:—



"Thirst of applause is Virtue's second guard :  
Reason her first—but Reason wants an aid !  
Our private reason is a flatterer.  
Thirst of applause calls public judgment in  
To poise our own—to keep an even scale—  
And give endangered Virtue fairer play."

When this thirst of applause is too active, it makes a person very thinskin as regards disapproval : the least word of blame irritates. Find fault with a servant so constituted, and she will tell you that you are "the first mistress who ever found fault with her in this respect," though it be obviously her besetting sin.

There is a nasty, cranky, hole-picking Temper, resulting chiefly from large "Causality" and "Congruity," which is eternally finding or forging causes for criticism, sarcasm, and irony. In this case the Perceptive Organs are under par, and the whole force of the intellect runs into critical fault-forging.

This combination, with a large "Self-esteem," is abominable. In a female it is specially bad, for one cannot well retort upon it. Alas for the husband tied to a wife thus constituted, unless he be a strong hand ! The wife of such an organised husband has to wait for her recompense in another world. She is sure to suffer in this.

Another sort of undesirable Temper proceeds from large "Self-esteem" and "Caution." This is the Suspicious Temper. It is ever on the watch for causes of offence, and is inventive in finding allusions to itself—to the beloved *me*. If two persons are seen to whisper it is about *me*. Every one is thinking about *me*, or planning evil to *me*. Jealousy is never remote from such persons ; that is, *if the organisation be not noble*. And they are given to what is called "nagging," questioning as to motives, and all that sort of thing. This kind of Temper never occurs save where there is an active "Self-esteem." "Self-esteem" is the origin of all selfishness, and the selfish only are really bad-tempered. Quickness to take offence springs from unbalanced "Love of Approbation;" but this is easily appeased, and it soon burns out.

The following is from a little talked-of poet :—

“ Worst  
Of many evils, Temper—study thou  
To quell each angry feeling ere it burn  
A scar upon thy heart indelible  
As Cain's upon his brow. 'Twill never fade,  
And though you thoughtless may believe it healed,  
'Twill be but smouldering. A little thing—  
A trifle light as air—a word or look  
May give it life and virulence. Each time  
It breaks thus forth the wound will larger grow,  
And spread, and spread, till—oh, think well of this !  
How many a household love-light has been dimmed,  
How many a noble heart been driven far  
From peace, and happiness, and home, by this !  
How many a love-bound couple been estranged !  
How many a kindly friend made alienate !  
How many a loving parent's tender heart  
Repulsed and saddened, been made harsh by this !  
The aid of many a hand stretched out to help,  
Been driven away and lost by this sad thing.”—*Gedney*.

This is certain—a really bad Temper is ever based on a faulty, if not on an actually bad, organisation of Brain. Much may be done, no doubt, to check and govern the tendency to anger. “ I do not reply to you, madam, when you find fault with me, not from sulk, but I know that if I were to open my lips at all, I might say too much.” This was a wise reply from a servant to her mistress.

## CHAPTER XXVII.

## EDUCATION.

It will be asked has not Education great power over the Brain—cannot it alter its shape and increase its size by exciting inert Organs and allaying unduly active ones?

If the term Education mean the whole circumstances that surround a child from birth, it is very probable that these being favourable may have a very beneficial effect on the growth and shape of his Brain, on his Temperament, and on his modes of feeling and thinking. Certainly Organs not exercised will lose, and Organs exercised will gain, functional vigour. This is seen in the Quakers, from whom in a great measure the faculty of "Tune" has departed, and in whom "Secretiveness" and "Caution" have become very influential. But to what extent the Brain can be acted on by Education is a question not easy of solution. Among a large class of society children are left at the most impressible ages to the tender mercies of nursery-maids, on the plea that "any one will do to mind the children and to see that they don't get into mischief;" and thus many children contract vulgar habits, vulgar manners, vulgar modes of speech, and their Brains can get very little beneficial culture. If there be one period more than another at which a governess of superior temper and manners should be engaged, it is during the first six or seven years of a child's life; yet this is the very time at which children are most neglected and left in the hands of servants.

But under any circumstances natural dispositions and talents will endeavour to prevail. This is certain, that no Education will work a naturally small Brain into a large one, nor a naturally ill-formed Brain into a well-formed one. Let a boy

be handed over to the schoolmaster under the best circumstances, he will be found to retain his natural abilities and disabilities of both disposition and talent. Too much is expected from Education, and too little allowed for nature.

"'Tis Education forms the common mind," says Pope. Never was a greater fallacy uttered. The common mind—that is, people in general—are formed, as are all people, by the inherited shape and size of their heads. Education, such as Pope speaks of, can do no more than give to some extent the outward manner.

"Just as the twig is bent the tree's inclined" is a repetition of this fallacy. Bend the twig as you will, it will, when free, assume the form of its parent tree. The following excellent observations were made by the Bishop of Peterborough at the Grammar School at Loughborough, in 1864:—"Parents have no right to expect that any system or any teacher could impart to children the intellectual power necessary to greatness. Every man is fitted to occupy some position in life, and it were hopeless to think that where God had not given any high powers of attainment, any amount of Education or training could give a boy these gifts. There are limits also to moral as well as to intellectual power. Parents should not expect too much from their children."

The views of even professional educators have, within this century, betrayed the greatest ignorance on the subject of natural abilities and the causes of mental superiority and inferiority. Mr. Richard Lovell Edgeworth, in a work entitled *Essays on Professional Education*, quotes, at the outset of his work, with approbation, Dr. Johnson thus:—"Those who attain any excellence commonly spend life in one pursuit, for excellence is not often obtained on easier terms. But to the particular species of excellence men are directed not by an ascendant planet, nor predominant humour, but by the first book which they read, some early conversation which they heard, or some accident which excited ardour and emulation."

This opinion, says Mr. Edgeworth, was not one of those

which Dr. Johnson defended in conversation merely for the sake of victory, but one by which he abided on reflection, and which he seems anxious to inculcate in his writings. Not content with expressing this opinion decidedly in his *Life of Pope*, the Doctor repeats it in still stronger terms in his *Life of Cowley*:—"In the window of his mother's room lay Spenser's *Fairy Queen*, in which Cowley took very early delight to read, till by feeling the charms of verse he became, as he relates, irrecoverably a poet. Such are the accidents which, sometimes remembered, and perhaps sometimes forgotten, produce that particular designation of mind and propensity for some certain science or employment which is commonly called genius. True genius is a mind of large general powers accidentally determined in some particular direction."

Mr. Edgeworth takes these dicta for his text with some slight modifications. He does not enter into the question how it was that the boy Cowley *took great delight in reading the "Fairy Queen,"* which not one boy in five hundred would care to read. He reasons forwards, not backwards, and is satisfied to attribute all to accident. He cites the case of Sir Isaac Newton, "who assures us that he knew of no difference between himself and other men, except in his habits of attention and application." And yet these exceptions made all the difference, for they proceeded from an internal determination. Moreover, what could Newton know about any other man? He felt a disposition to certain studies, and took it for granted that, as all men had the same minds, the page of science that he voluntarily turned to was equally open to any one else. Again Mr. Edgeworth cites Sir Joshua Reynolds, who "fortunately recollected the slight circumstances by which in his childhood his love for his art was first excited." Sir Joshua attributed his early love for drawing to the pleasure he received from the prints of an old book of emblems lent to him by his Dutch grandmother. When he was eight years old, he met with the *Jesuit's Perspective*, was pleased with it, and attempted to draw an elevation of a building, showed it to his father, and was delighted to hear him exclaim that it was

wonderful. "These trivial accidents," says Mr. Edgeworth, "the pleasure of occupation, success, and praise determined the direction of his industry and talents."

Proceeding on these grounds Mr. Edgeworth lays down rules for the conduct of the Education of youths designed to become clergymen, soldiers and sailors, doctors, lawyers, country gentlemen, statesmen, princes, all made to order.

The great Lord Chesterfield had unlimited confidence in Education. "He thought," says a writer in the *Edinburgh Review*, "that the human mind and body may be trained to anything; that it is our own fault if we do not obtain the entire control of our passions—the entire command of our faces—the entire mastery of our limbs; that, if we but take pains, we may possess most of the good qualities and avoid all the bad; that we may be as learned, graceful, and agreeable as we please; that any young man may take his degree in the art of pleasing as regularly as in the classics, and become in due course the darling of the women and the envy of the men; or, without the least reference to natural aptitudes, confidently set about making himself a courtier, a diplomatist, an orator, anything but a poet, which, possibly from respect to the old maxim, he excepted."

Archbishop Whately makes the following sound remarks in his *Lessons on Mind*, a work entirely built on the foundation of Phrenology:—"There are some few who maintain that all men are born alike, and that all the differences between one man and another are owing to Education alone. These persons seem to think that in this respect we resemble the bee. It has been ascertained of late years by the most skilful naturalists that the queen bee does not originally differ when first hatched as a larva from any one of the common working bees, and that the bees have the power, when they are in need of a queen, and are led by their instincts to make one, to rear as a queen bee the larva of a common bee by supplying it with a particular kind of food. Even so those persons we have been speaking of fancy that by a suitable Education from the cradle we might rear any infant to be a statesman, a general, a philosopher, or a poet.

But all experience and all reason are against this notion, for we see that, although no doubt Education has a great effect, yet persons who have been educated exactly alike turn out very different. And as there are manifestly from birth great differences in the colour of the hair and skin, and in the bodily constitution, so it is what we might naturally have expected, even if we did not see many signs of it around us, that there should be also differences in the Brain, or whatever else it may be on which the mental character depends."

Dugald Stewart, the distinguished writer on mental science, seems to ignore natural differences in mental capacity as between the children of man and those of the savage. Each he deems to be equally educable. These are his words:—"In whatever light we view Education, it cannot fail to appear the most important subject that can engage the attention of man. When we compare the ignorance, the rudeness, and the helplessness of the savage with the knowledge, the refinement, and the resources of civilised man, the difference between them seems so wide that they can hardly be regarded as of the same species. Yet compare the infant of the savage with that of the most enlightened philosopher, and you will find them in all respects the same. The same high, capacious powers of mind lie folded up in both; the organs of sensation adapted to their mental powers are exactly similar. All the difference which is hereafter to distinguish them depends on their Education."

If we were continually to hear complaints of systems of agriculture—the Education of the soil—we should conclude that ignorance of the substance to be acted on was at the bottom of such failures. Or if we were to hear that horses were badly fed and trained, we should infer ignorance of horse nature, and so on of every natural product. What, then, but ignorance of human nature can be assigned for the failure of Educational systems? If human nature were known by those that profess to cultivate it, we should hear no more such laments on the subject of Education as these. Mr. Lowe, M.P., in the opening lecture at the Edinburgh Philosophical Institution on Primary Educa-

tion, speaks thus :—" I sum up what I have to say on this point by these remarks :—

" 1st. That our Education does not communicate knowledge.

" 2ndly. That it does not communicate the means of obtaining knowledge.

" 3rdly. That it does not communicate to us the means of communicating knowledge.

" These three capital deficiencies are, I think, undoubted ; and what makes this so painful to me is, when one thinks of the enormous quantity of things there are in the world worth knowing—eminently worth knowing."

He concludes with a commentary on the mental science of the ancients, which is equally applicable to the mental science of the present period :—" I will not detain you with any criticisms on the morals and metaphysics of the ancients. I suspect they knew as much of mental science as we do, neither more nor less, and without speaking disrespectfully of them, all I would say is, that among them—I will not say what is among us—no two of them were of the same opinion."

As regards infant Education—say from three years of age to eight—the system most in accordance with the young mind is the " Kindergarten." But few besides the Phrenologist can see how beautifully it harmonises with the Perceptive Organs, and it is to these that early Education appeals. The ordinary mode of teaching children is in utter antagonism with their intellects and their feelings. Hence the reluctance of most children to the work and the discipline of schools. The " Kindergarten " (children's garden) system engages at once the attention and the affections of the young mind, and influences both most favourably.

The design is the direct cultivation of the Intellectual Faculties in the natural and successive order, by the proper exercise of each on its fitting objects, and the avoidance of the great error of beginning by pressure on the verbal memory by tasks which necessarily give rise to painful efforts and some form of penal discipline. The advocates of this system believe



the popular modes of attempting the education of infants to be radically wrong, because they are not in harmony with the mental constitution and the successive development of the intellectual and moral powers; therefore books, tasks, enforced silence, sitting still, punishments, sighs and tears, enter not into it. All is peaceful, agreeable, convenient, and improving occupation, available in the highest degree in relation to the more advanced branches of Education.

## CHAPTER XXVIII.

## UNACCOUNTABLE.

THIS term has long been applied to certain actions which seem to defy the scrutiny of the intellect to discover their causes, and which are, therefore, said to be *Unaccountable*.

Among such acts are—

Propensity to theft in persons not only not in need of the things stolen, but above all want of whatever money can procure. The cases are too numerous to need instances.

Propensity to lying in persons of good moral characters and strong religious feelings. In Boswell's *Life of Dr. Johnson* reference is made to a Rev. John Campbell, much respected by him, yet whom the Doctor mentioned as "not to be always believed in his relation of matters of fact."

Such persons may not be numerous, but nearly every one has known some individual, otherwise not unamiable, who seemed to lie for the love of lying—to draw the long bow.

Humility and timidity in persons of rank and fortune, and of superior mental and personal qualities; and exactly the contrary in persons of very humble position.

Another of the Unaccountables is suicidal tendencies and acts in persons in all other respects perfectly sane, and who commit suicide in a calm and systematic manner after having settled their affairs coolly and regularly.

Every one has heard of Howard the philanthropist, the lover of his fellow-man, who went about the world visiting prisons, enduring all sorts of discomfort, running all sorts of risks, sacrificing comfort and ease, never ceasing to toil in his mission to reform gaol discipline, and to relieve prisoners. What a blessed man! Follow Howard to his own fireside, and who

would doubt that he sat happily there beside an amiable wife and an only son, the gentle wife gazing on her beloved, and thanking Heaven for giving her such a man; the reverential and affectionate son drinking in every word of the father, of whom to be worthy was his constant prayer? Far different was the scene. Howard, the benevolent, the visitor of dungeons, the never-wearying friend of the wretched, was the terror of both wife and son. He broke the heart of his wife, and drove his son into a lunatic asylum by sheer persistent ingenious cruelty. How can such inconsistency be accounted for? It is one of the absolutely Unaccountables.

Again, look at the extraordinary case of the great Lord Bacon, a man of the highest reflective powers, a great lawyer, and a wise philosopher, the very beacon of philosophic brilliancy to enlighten the universe, and of so much private amiability, yet even in a comparatively corrupt age, when bribery was common, and dishonesty almost fashionable, he so exceeded evil-doers in his line as to have been expelled the House of Lords and driven from the woolsack, fined, disgraced. Most Unaccountable!

A like darkness prevails as to intellectual qualities and capabilities. Where these are remarkably good, they are called gifts of Nature, Genius, Talent, and not to be accounted for; so of idiocy and other marked defects. They are *unaccountable*. Horace speaks of such things as being known only to the Creative Power, who gives to each person at his birth such or such a bias.

Nothing is more easy than to try to get over a difficulty by the plea that it is a mystery. "Where," says a writer in the *Times*, "Lords Brougham, Campbell, and Lyndhurst got their remarkable gifts is a mystery. No one can solve the great enigma of the original difference between one man and another. We pass it over as one of the inexplicable riddles of life, and one of the secret things of Providence, and do not profess to go farther."

To the Phrenologist man is no mystery. All he is and all

he does are perfectly accountable. Man feels, thinks, acts by means of his Brain, and the developments of his Brain are an index to his character. If Lord or Lady So-and-so be given to thieving, learnedly called *kleptomania*, the predominance of his or her organ of "Acquisitiveness," readily seen in the head, fully accounts for the fact. It is the ruling passion—the master Organ—and now and then it will have its way.

If the desire to falsify occasionally prevail in the Rev. A. or the respectable B., the predominance of "Secretiveness" accounts for the fact. If personal pride mark the demeanour of the lowly born and bred, or if shyness and humility characterise the lord, the state of the feeling of "Self-esteem" in each makes the cause plain. The so-called benevolent Mr. Howard is seen riding his hobby of Philanthropy, and commiserating thieves and scamps, whilst his domestic affections were so poorly developed as to need no exercise, and had none.

If Lord Bacon preached philosophic wisdom to the world while acting meanly and dishonourably, his greatly-exaggerated intellectual development, and his moral feeling down to zero, will fully account for such Unaccountable conduct.

"Nature well known no prodigies remain,  
Comets are regular, and *Bacon* plain."

Nothing is hidden from the eye of Science. Man is no exceptional being in Nature. Small "Love of Life" makes existence a weary load, which we are glad to drop, and when it will not leave us we leave it. Hence some no sooner begin to mount the hill of life ere they become tired, and fly, like Byron, to alcohol to sustain the drooping spirits, or altogether quit the scene. At the present time there is, to the non-Phrenological millions, no science of man as regards either individuals or mankind in general. All other creatures have been brought under the lens of positive science, but the study of man remains in a state of vague empiricism worse than total ignorance. Of every object, every manufactured and unmanufactured thing, a valuator can be found; but man seems to defy all such estima-

tion. He is the great unknown. In his infancy we know not what his early youth will be, and in his boyhood we have no assurance of the man, of his disposition, his moral principles, his intellectual capacities and aptitudes. And the full-grown man, when we see him, we strive in vain to estimate his worth, whether social, moral, or intellectual.

Experience informs us of the worth of every domestic animal. There is the question of breed, of make, of size, colour, which place a label of price on every living object. But man is shrouded in mystery. There he stands before us face to face, apparently defying our intellectual research. He is wrapped up in darkness. He may "look like the innocent flower, yet be the serpent under it." He may be plotting our ruin as he smiles on us in apparent love. He may be dandling the child on his knee whilst planning the destruction of his father; may, under the guise of friendship, or the sanctuary of hospitality, be meditating our ruin.

To the eye of Phrenological Science man is measurable, ponderable, appreciable. Be his worth much or little, it is to be known as surely as is that of any other created thing. Only to the sight filmed over by ignorance are human fallings and failings "Unaccountable."

## CHAPTER XXIX.

## THE HAND.

SOME observations on Hands occur in a preceding chapter, but the subject merits more detail. For palmistry the writer has no respect; but the size and form of the Hand, and the manner in which the fingers are formed and placed, and in which they agree with each other, are worthy of all attention as indexes of both Temperament and Organisation.

The Hands in the plate are sketched from casts. No. 1 is ever associated with scrofula. There can be no more sure sign of the existence of this disease than the small and bitten nail. Every scrofulous person has not this nail, but every one who has this nail is scrofulous. There are several kinds of this Hand and nail, but they all are of one type. This nail is never found on a well-formed male Hand, but something bordering on it is occasionally found on a delicately-made female Hand.

The next Hand, No. 2, is rather an extreme, but it is genuine. It indicates a highly-nervous temperament, and a cranky, irritable disposition. No calm, even tolerant, uneccentric, healthy-minded man can be found with such a Hand.

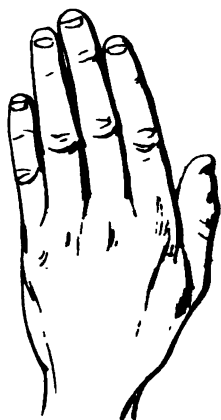
No. 3 is the Consumptive Hand. How or why such a Hand is associated with unsound lungs, who can say? But that it is so associated cannot be denied.

No. 4 expresses evenness, calmness, steadiness of character.

These few remarks on the Hand must be taken only in an uncertain and secondary way. No doubt the human body is as a tree, and there is a correspondence between all its parts—such a trunk, such branches and leaves. But in man the root of the tree—the Brain—governs all, and this is subject to laws distinct from those that govern the body and limbs; and there is much

in the Brain over and above that which is concerned in the maintenance of physical life. Still there is a correspondence between the mental and the physical systems, as is seen by the awkward and often deformed gait, attitude, and make of idiots, and in particular the way in which they carry their usually ill-formed Hands. Nevertheless, observation of Hands must ever be guarded and inconclusive. Well-formed Hands and Feet may be found with persons who have not well-formed Heads, and probably many persons with well-formed Heads have not well-formed Hands.

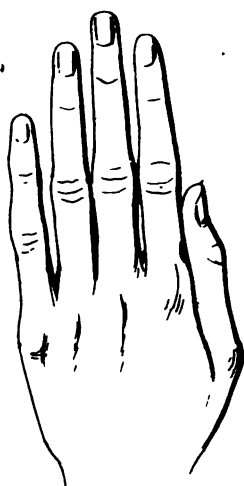
The types of Hand are as numerous as the types of Head, and no two Hands are identical. Any one who would have leisure and curiosity for such a study may carry on, to a great extent, observations on the correspondence between the Hand and the Head, and, of course, between the Hand and Mental character; but such observations should ever be, to a great extent, of a speculative character.



*Scrofula*



*Nervous & Granky*

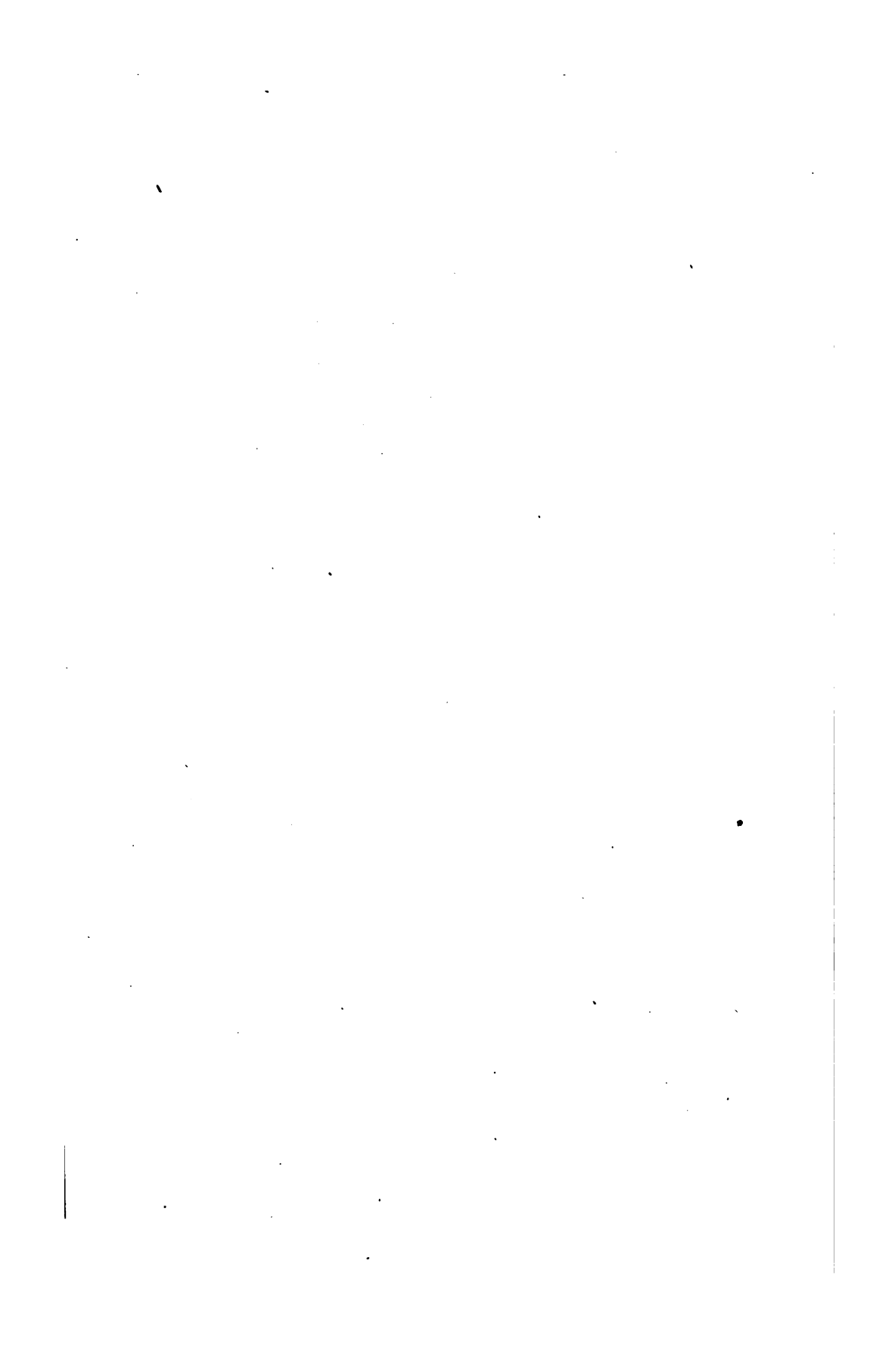


*Consumption*



*Calm*





## CHAPTER XXX.

## DIET.

OLD Cornaro's plan was to find out on how little food he could subsist and keep health and strength; and having discovered that he could do with a very small amount, he prescribed this for all mankind. I am a man, he said, and can live on so much, and economise immensely; what is there to hinder every man from doing the same?

Many persons, no doubt, tried the experiment on how little they could live; but none, or few, could keep to Cornaro's measure. Cornaro did not know, and could not at the time, that there is an Organ of Aliment in the Brain, and also an Organ of Vitality; and that when the vital Organ is low, frequent supplies of food and drink are necessitated, and that when the Organ of Aliment is fully developed there is a corresponding increase of appetite, and of desire to gratify it. It would have been just as reasonable for a man with a very strong appetite for food to conclude that all persons could eat as much as he as for Cornaro to think that all persons could subsist on as little.

This question of appetite and need for food was a very puzzling one before the discovery of the functions of the Brain. How it was that some very slight persons could eat a great deal, and some stout persons eat only moderately, was among the unaccountables. Hence the difficulty medical men found in fixing a dietary for their patients. Some were doubtless fed too low, and some would and should feed too full under the circumstances.

Persons in sickness or in health with *the pitted ear* and *consequently low vitality*, however stout they may be (and they usually

are stout), require frequent supplies of food, and can only with difficulty be kept from strong drink. Their habit increases the power to eat and drink, until they usually become intemperate, and die of dropsy or of fatness and of congestion, in some form, before their time. Persons with the ear well out on the head require but a moderate share of food, and in sickness—which they seldom are—can do with very little.

When persons with the pitted ear get attacked with any inflammatory disease—a bad cold, for instance—so that they dare not take due aliment, they sink and die out of hand. Fever soon consumes them, even though they be young and healthy before the attack. But the out-eared people, who can live upon barley-water during illness, and who often appear delicate, can go through any amount of illness and live on. This is the long-hidden secret of longevity and of brevity of life.

The pitted-ear people seldom can eat much vegetable food. They go on bread and meat, and pity the vegetable-eaters. The out-eared can usually eat vegetables freely, and many of them become altogether vegetarians and champions for this mode of diet, which in reality suits only certain constitutions. As to teetotalism, the nearer any one can conveniently go to it the better; but to a great number of persons some form of alcoholic stimulant is absolutely necessary; their digestive systems are sluggish, and cannot work without it.

As a rule, good breakfast-eating is much to be commended. Of course if people eat supper they cannot eat a tolerable breakfast, and this is one of the great evils of supper-eating. Breakfast is a holy and wholesome meal, and whoever cannot eat it freely is to be commiserated.

As regards the Diet of children, most of these that die early, be they fed as they may, are of sickly parents; or where this is not the case, they are crammed into the grave with meat and beer. Some of the little dears get their glass or two of wine, and share the pleasures of the dinner table, and live on or die off as the case may be.

An established Dietary suitable to all is a fond idea. Gluttons and drunkards are so from inborn constitution; and the temperate are so from the constitution of their Vital and Alimentary Organs. External influences are no doubt very powerful to turn the scale, but they rarely make a man that which he was not more or less naturally disposed to be.

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## APPENDIX.

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### A FEW TESTIMONIALS TO DR. DONOVAN'S MODE OF TEACHING PRACTICAL PHRENOLOGY.

DEAR SIR,—I beg to present you with a small book, at present a *tabula rasa*; but if you will permit those whom you instruct in Practical Phrenology to express in this little volume their opinions of your mode of teaching, there will remain ere long but few pages of it without testimonies to the superiority of your method of manipulation. To the excellence of that method, so peculiarly your own, I beg leave to bear witness, as one who has had experience of its great value.

EDWARD F. ACTON.

LEAMINGTON, *February*, 1845.

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As a pupil of Dr. Donovan's I must add my testimony to his excellent mode of teaching and explaining the important science of Phrenology, as also to the truth and candour of his papers on individual organisation. Without the aid of Phrenology man cannot know either himself or others.

ETHELRED DUBERLY.

STRATHEARN HOUSE, LEAMINGTON, 1845.

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It gives me great pleasure to have the opportunity of expressing the high opinion which I entertain of Dr. Donovan's merits as a teacher of Practical Phrenology. His method of

manipulation appears to me simple, effective, and original ; and, after a three years' acquaintance with many persons well versed in Phrenology, I can safely assert that I have never yet seen any system of manipulating the head so likely to insure a correct judgment of its developments as the one in which I had the pleasure of being instructed by Dr. Donovan.

W. JACKSON, CL'k., M.A.

LIVERPOOL, *10th January, 1846.*

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I have much pleasure in adding my testimony to the general efficiency of Dr. Donovan as a Phrenologist. To a thorough acquaintance with the Philosophy of Phrenology he unites a practical capability of applying it which I have never seen surpassed, perhaps not equalled.

Of his system of manipulation it may be considered sufficient for me to say that though I have had an intimate knowledge of Phrenology these thirteen or fourteen years, and during this time no slight experience in its use as a means for the discrimination of character, I have received novel and valuable hints from Dr. Donovan on the subject, and am conscious of increased facility and certainty in using it since having gone through his course of instruction.

A man who from original constitution and education should be thoroughly competent to the task, has long been wanted in this country to take up Practical Phrenology, and win from the leading minds of the community the recognition of its vast utility and importance as a ready and indubitable means of determining many of the most interesting problems of humanity. I am fain to believe that such a man has at length appeared, and that the achievement, great as it is, is within his power.

ANDREW LEIGHTON.

LIVERPOOL, *January, 1846.*

Having received a course of practical lessons in Phrenology from Dr. Donovan, I find that my knowledge of the science acquired by careful attention during many years has been much improved by his simple and systematic directions. His plan of manipulating forms so important a part that without it I have hitherto found my knowledge of its doctrines very difficult of practical application. This difficulty I feel that he has removed.

PETER NIDDRIE, M.D.

LONDON, *February 14th*, 1847.

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Had I never before heard anything of Phrenology, the interesting practical lessons which you have given to a small class at my house would suffice to convince me that the Department of Education will not be complete until all our instructors—whether public or private—are imbued with a knowledge of this important science. You have exemplified its truth and its value by the remarkably accurate delineations of character which you have given in several instances in my family, and I rejoice greatly in the opportunity which I have had not only of enjoying the rich and varied fund of information with which you have illustrated your lessons, but still more of acquiring from you a knowledge of your simple and effective system of manipulation.

Yours, &c.,

JAS. WALTER CAREY, D.D.

LEWES GRAMMAR SCHOOL,  
*December*, 1847.

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DEAR SIR,—I feel great pleasure in adding my testimony to that of so many others to your able mode of teaching. I can most truly affirm that I have learned more of Phrenology from your instructions, and your excellent method of manipulation,



than I had been able to acquire from many years' study. Your observations on the connection between the various viscera and the external appearances of the head are well worthy of being followed up, and, if correct, they will be of very great value.

Yours, &c.,

CHAS. J. THOMPSON, M.R.C.S.

READING, *May*, 1848.

THE END.

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London :

Printed by Jas. Wade, 18, Tavistock-street, Covent-garden.

## DEVELOPMENT PAPER.

### CLASSIFICATION OF THE MENTAL FACULTIES.

#### ANIMAL FACULTIES.

1. Amativeness . . .
2. Philoprogenitiveness .
3. Concentrativeness, or  
Inhabitiveness . .
4. Adhesiveness . . .
5. Combativeness . . .
6. Destructiveness . .
7. Secretiveness . . .
8. Acquisitiveness . .
9. Constructiveness . .
10. Alimentiveness . .

#### MORAL FACULTIES.

11. Self-Esteem . . .
12. Love of Approbation .
13. Caution . . . . .
14. Sympathy . . . . .
15. Veneration . . . . .
16. Firmness . . . . .
17. Conscientiousness . .
18. Hope . . . . .
19. Faith . . . . .
20. Ideality . . . . .
21. Imitation . . . . .

#### INTELLECTUAL FACULTIES.

##### *Perceptive.*

22. Individuality . . .
23. Form . . . . .
24. Size . . . . .
25. Weight . . . . .
26. Colour . . . . .
27. Order . . . . .
28. Number . . . . .
29. Locality . . . . .
30. Eventuality . . . .
31. Time . . . . .
32. Tune . . . . .
33. Language . . . . .

#### INTELLECTUAL FACULTIES.

##### *Reflective.*

34. Comparison . . . .
35. Causality . . . . .
36. Congruity, or Judg-  
ment . . . . .

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INCHES.

Circumference of Head

Temperament.



